A DECLA

RATION OF SVCH

true articles as George

Ioye hath gone

about to con-

fute as

falſe.

By Steuen Gardiner BD: of winchester.

1546.

Steuen Byſſhop of wyncheſter to the reader.

GOD geue the (gentle reader) iudgement to diſcerne truth frome vntruth. Bitwene whiche two, in the perſonnes of me and Ioye, thou ſhalt ſe contenciō. wherin I haue not ſuche regarde to the man, to diſpute with hym (whom by ſaynt Poules counſayll, after ſo many admonitions, I ſhoulde eſchue) but onelye to treate the matter, which nedeth true explication. As I haue contemned the ioyly hunter and other ianglers, wiſelye in my frendes opinions: ſo ſhoulde I do Ioye, for any thyng he hath ſayde of me. And agaynſt Ioye I ſtrpue not, who ouerturneth him ſelf, but am enforced to talke with hym

hym, as a medler in the thynge, which I can not pretermitte, and suffre vndeclared. I cā not frame my writinges meet for all mens capacities, eyther learnynge fayleth, or the matter wyll not suffre, good wyll wanteth not, whiche I wold wysshe, were throughlye persuaded vnto the, with this also, that albeit, thar-ticles of our beleef, with knoweledge sufficient, for direction of our lyuynge, to gods pleasure, may be com-prehended of rude and vnlear-ned wittes: yet the dis-cussion of the scriptures, re-quireth goddes further giftes of erudicion and learnynge. Farewell.

To George Ioye.

After your boke hath ben well worne in the handes of your fauourers, it is comme at the last to myne, If I had soner had it, I wolde soner haue entered thopeninge of that matter, not to contende with you (whose raylyng I esteme no more then I do the ioylye hunters of the fore, and other of that rable) but to declare the truthe, in the matters ye improue: therroure wherin, is very daungerous, and the true vnderstanding very profitable. Ye take vpon you to confute Wynchesters false articles, as ye terme them: the truth wher of, I shall exampyne hereafter, In the meane tyme I meruayle, how such

ſuch matter as I ſpake by mouth, in the inſtructynge and teachinge of Barnes, at ſuche tyme, as by his owne ſute, to the kynges maieſtie he ſubmitted him ſelfe to be my ſcoler, ſhoulde come to youre handes wzitten oz vnwzitten, and who toulde tales out of ỹ ſcoole: Foz Barnes had but one ſcoole felowe with hym, and betwene vs was no wzytynge, but taking vpon me the place of a teacher at Barnes deſyze: I vttered ſome ſuche matters as ye wzyte of, but moze at large, to Barnes and his ſcoole felowe, by waye of doctrine, with ſome other explication, then ye do ſet fourthe. And it ſhall not be out of purpoſe, to ſpeake ſomwhat of Barnes, of mine acquaintaunce with hym, and what hathe chaunced betwene hym and me, whereby may appeare, howe truely & charitably you maiſter Joye

and suche as ye be reporte of me cōcerning Barnes, whom I knew fyrst, at Cambridge, a trimme minion frere Augustine, one of a mery skoffynge witte frerelike, and as a good felowe in companye was beloued of many, a doctoure of diuinitie he was, but neuer like to haue proued to be eyther martire or confessor in christes religion, and yet he beganne there to exercise raylynge (whiche among suche, as newely professe christe, is a great pece of connyng, and a great forwardnes to reputacion speciallye if he rayle of Bisshops, as Barnes began, and to please such of the lower sorte, as enuieth euer auctoritie) chiefly against my lorde Cardinall, then vnder ẏ kinges maiesty, hauing the high administracion of the realme. It chaunced at the same time, a frend of Barnes, in Cambrydge, to be sued

uther exceeth in the eate of raynge and loye dothe retely for a coler, the oyly hunter naye cōpare with eyther.

sued for iuste debte, by his neighboure, which creditour, for no intreatie that Barnes coulde make, wolde leaue his sute, but haue his debt payed him, as the lawe wold, whereat Barnes waxed angry, & began to preache of it, & as he warmed in the matter, spake so muche the more violently, & to shew hym selfe stoute, playnlye affirmed in the pulpet, that it was not lawful for one christen man, to sue an other, and that he wolde stande by, and proue by saynt Paule. Of this preachynge complaynt was made to the vicechaunceloure, and after the matter hard among the doctoures, and somewhat spoken sharpelye by one doctour Preston (whome Barnes coulde not beare) it was ordered, that Barnes should recante that false assertion, whyche is an artycle of the Anabaptistes, vpon refusal

Barnes began at the lewdest opynion of the Anabaptistes wherby to extinct the order of iustice.

wherof by Barnes, ỹ matter was
brought to my lorde Cardinalles
knowledge, with accumulacion of
suche raylynges and iestinges
as Barnes had made, against mi-
ters and crosses, and all my lorde
Cardinalles hauoure, so farre as
in his sermons in place of carnall
affections, he termed them cardi-
nall affections, wherein he plea-
sed some, at those dayes. At the
tyme of this accusacion of Bar-
nes: I was in seruyce with my
lorde Cardinall, of acquayntaũce
with Barnes: and not accompted
his enemy, and yet I thanke god,
neuer fauoured such straunge opi
nions, as he and some other wan-
tonlye began to set furth, but by-
cause there was not then in them
malice, and they maynteined com-
munication, hauyng some sauour
of lernynge, I was familiar with
suche sorte of men, and was then
sory

I wantonne
yghtnes so
o ieeste at
hose dayes
f one in so
igh aucto-
itie and
ithout all
rute of edi-
ication.

Almost all
hat haue
en notable
aue ben of
y speciall
equayn-
aũce. I haue
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en, and
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sory for Barnes, and glad to help him, so farre as might stande with my dutie, to my lorde my mayster agaynst whome he rayled. And yet that raylynge, in a frere had ben easely pardonned, if Barnes had not fondly persisted in the Anabaptistes opinion, denieng sutes to be lawfull amonge christen men. And I laboured with Barnes secretely to bryng that oute of his heade, wherein he yelded to me, vpon the shewynge to hym, of a sayeng of saint Austen, expoundynge the scripture, where Barnes toke his error. So as afterwarde Barnes was content to abiure that opinion, with crosses staues and miters, and al his testing matter, and all this tyme toke me for his frende, as I was in deede, his folly set aparte, I had shewed him as I thought, a frēdly turne. When Barnes afterwarde hadde

My lord Cardinall wold not s frr Barnes raylinge w be at libert

broken out of the keppynge of the freres beſides Stanford, & eſcaped out of the realme, the fyrſt typdynges I harde of hym, was in a booke made by hym and prynted, wherein he wrote, how doctor Steuens (by which name I was then called) hadde deceyued hym, by ſhewynge him a place of ſaint Auſten and thereby hadde inueygled hym, to leaue his oppynyon for I ſhewed hym not (he ſayde) the hole ſaieng of ſaint Auſten but a pece of the beginning, & if I had redde it him throughly, the latter parte had made, for confirmacion of his opinion. And this rewarde had I, for the fyrſt frendly dede I dyd him, Sins which tynie, at his repaire into England vnder ſauke conduyte, not to be touched, for ſuch ſute he made vpon pretence, that he had matter to ſhewe worthye to be knowen, I chaunced to

Warnes
oke remay-
eth in print
whereby the
truth hereof
may appere.

meete

meete with him at Hãpton court, where in the pzesence of my lozde of Caunturbury, that nowe is, I layed that mysrepozt of me, to his charge, and there shewed him the boke, to se saynt Austins wozdes, whiche in the fyzst part & also last part, condemned his Anabaptisticall opinion. Wherevpõ Barnes fyll downe on his knees, and asked me instantly forgeuenes, & promisse to wryte a booke to the wozld, wherein to declare, that he had belyed me. Upon which reconciliation, I had Barnes home to my house that nyght and made hym the best chere I coulde. And hytherto I truste no man can iudge, I shoulde persecute Barnes, but Barnes me, bycause I suffred hym not to be wozthelye burnte. But after he was reconciled I forgate that, & Barnes forgate also to purge me, and blame

hym

him selfe to the worlde of his lye against me. After this Barnes returned freelie into England, and liued here triumphantlye, tyll by his owne pride and arrogancy, he sought his owne confusion and persecuted hym selfe, wherein I was onely an occasion as a stumblyng stone, but otherwise no doer but a sufferer, as in the trueth of the storye shall appeare. In declaracion wherof, thinke not amysse of me (reader) for I meane onely the reformacion of such as seduced by false prophetes, be wronge borne in hande, and haue fayned lyes tolde them, of suche as they take for maisters in lerninge, and other, noted to be their aduersaries. Among which aduersaries, I haue ben noted, as I haue not ben, ne am angry at it: but as I haue not merited, and therefore haue taken it for a lesson, what I

The materiall poyntes of this story, be eyther publique within memory or haue suche wittnesse as all men wyl, (I thinke) beleue, for they be indifferent/ and the truth of the matter shulde much declare me, and disproue such asrayle to the contrarye.

shuld

shuld haue done, and ought to do, for elles I haue ben wonderful negligent to deserue any such brute amonges men, whose helpe I neuer yet searched to vpholde the truth, nether by frēdshyp ne secret communication I haue not kepte one scoler at Cābrydge or Oxford syns I was bisshop to be brought vp in the catholique opinion, whiche is also myne, I haue not gone about to allure by any worldlye entisemēt any man to it: but haue folowed therin thadmonition of the worde of scrypture I wyte Vana salus hominis. As I haue ben called, in place, I haue vsed thopportunitie, and as I haue ben prouoked, I haue written and spoken as I haue done to Bucer: and as I do nowe to you maister Joye, but elles I am persuaded, that beynge the trueth, a matter which god hath to hart, and vnder-

I deserue no prayse herein but only bycause I tell truth.

der hym ẏ kinges maiestie, I may with vntymely busynes in it, and oute of my place, rather hynder then further. Accordyng to which determination, when I had preached the fyrst fryday in the beginnyng of Lent. Anno. M. D. xxxix. before the kinges maiesty vpō the wordes of the prophet, Clama ne cesses, & had cryed out somwhat, that Barnes and some other lyked not, where I was desyred by a learned frende, to procure that I might preach, that day all ẏ Lent, to hym I aunswered, that I was called sodenlye to make the sermon I hadde made, and spake therein that I thought to be spoken, but I wold not medle so farre as to auaunce my selfe further in the matter to make my selfe a capitayne againste them, for myne opinion was, that they shoulde not dissolue by pollycye agaynste them

The sonday before in the court at dyner vpon cōplaynt of the Deane that he was vnprouided, the orde great chamberlain named me whiche I ould not refuse.

I take hereies in the hurche to be yke byles in mans body whiche ouerone lañced pare sorer: nd in tyme ntrifie their natier, and ele of their elfe with a yttell clenng playster f the cheife urgeon.

them, but by excesse of their owne malyce worke their owne confusi-on, some confirmacion, whereof incontinentlye folowed, as I shal trulye tell, wherof I haue witnes lyuyng, I minded some sonday of that lent, to preache at Paules crosse, as I had ben yeres before accustomed, and vpon the fyrste saturday in lent, going to Lambe-hith there to be occupied all that daye, I deuised with my chaplein that he should go that daye, and know who shuld occupy the crosse that lent, and to speake for a place for me on one of the sondayes, not meanynge the sondaye, that shuld be on the morowe, for I hadde in my mynde more reuerence to that audyence, then wythoute some conuenient premeditaciō, to shew my selfe there. Neuertheless my chapleine, repayrynge to knowe, howe the sondayes were ap-

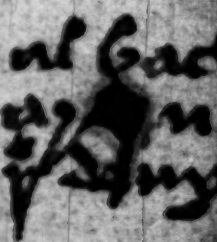
poyn-

poynted, and vnderstandyng that Barnes shulde preache the fyrste sondaye (whiche was the morowe) thought in his mynde, rather to take that daye for me then any other, specyally because he thought I wolde speake that was good, and Barnes shulde be disapoynted to vtter that was noughte. And so when I had doone my busines at Lambehith (which ended not afore fyue of the clocke that saturday) my chaplein thē waiting for me tolde me he had ben so bold ouer me, to appoynt me to preache the next day at Poules crosse, adding howe he thoughte better to disapoynt Barnes on the morowe then some other catholyque man, appointed on other sondayes. Wherupon I gathered my wittes to me, called for grace, and determined to declare the gospell of that sondaye, conteynynge the de-

uyls

tuyls thze temptacions, the matter wherof semed to be very apte, to be applyed to the tyme, and good occasiō, to note the abuse of scripture amonge some, as the deuyll abused it to chzist, which matter in dede, I touched somwhat plainlye, and in my iudgement truelye. And alludinge to the temptation of the deuyll to chzist, to cast him selfe downeward, allegyng scripture that he shoulde take no hurt. I saide nowe a dayes, the deuyll tempteth the wozlde, and byddeth them cast them selfe backewarde. There is no fozward in the newe teachinge, but al backward. Now the deuyll teacheth, come backe from fastinge, come backe frome prayeng, come backe from confession, come backe from weping foz thy synnes, and all is backwarde, in so muche as he must learne to saye his Pater noster backwarde

A part of my sermon at Poulscrosse the fyrst sonday of lent An. M.D. xxix.



and where we sayde, forgyue vs our debtes, as we forgyue oure debters, now it is, as thou forgiuest our debtes, so I wyll forgyue my debters, and so God must forgeue fyrst, and all I sayde is turned backewarde. And amonges other thynges noted the deuylles craft, what shifte he vseth to deceyue man whose felicitie he enuieth, and therfore coueteth to haue man idle, and voyde of good workes, & to be ledde in that idelnes, with a wanne hope, to liue merely and at his pleasure here, and yet haue heuen at ỹ last: And for that purpose, procured oute pardons from Rome, wherein heauen was sold for a litle money, & for to retayle that marchaundise, the deuyll vsed freres for his ministers: nowe they be gone with all theyr tromperye, but the deuyll is not yet gonne. And now he perceaueth

it

it can no lenger be borne to bye & sell heauen (both the marchaundise is abhorred, and the ministers also, we can not away with freres, ne canne abyde the name) The deuyll hath excogitate, to offre heuen without workes for it, so freely that men shal not nede for heauen to worke at all, what so euer opportunite they haue to worke, mary if they wyll haue an higher place in heauen, god wyl leaue no worke vnrewarded, but as to be in heauen, nedes no workes at all, but onely beleue, onely, onely, nothynge els. And to set forth this the deuylles craft, there were (I sayde) mynysters, but no mo fryers, fye on the name and the garment, but nowe they be called, by an Englysshe name, brethern, and go apparelled lyke other mē, amonges whyche be some of thos that were freres, and serued the

deuyll in retaylynge of heauen in pardons, for they can skyll of the deuyls scruyce. But yf the kynges maiestie as he hath banysshed freres by the Frenche name, wold also banysshe these that cal them selfe brethren in Englysshe, the deuyll shulde be greatly discomforted in his enterpryse, and idelnes therby banysshed, whiche the deuyll wyll elles perswade by mysunderstandinge of scriptures, as he dyd in thaduaunceinente of pardons.

This my sermon was thought to some very plaine, and Barnes (as he confessed after, and as appeared by that he dyd) coulde not digeste it, but was perswaded and comforted to handle me somwhat rudely, which he dyd the sondaye fourtnyght after, in ỹ same place, where he toke to intreat the same text of the gospell, that I had declared, and left the scripture of the

sondaye

sonday he preached on, which had not ben sene in that place before. There he began to call for me, to cõme forth to aunswer him, he termed me to be a fyghtynge cocke, and he was an other, and one of ỹ game, he said I had no spoores, and that he wold shewe. And after he had pleased him selfe in thallegory of a cockefight, then vpon a foolysh conclusion, he cast me openly his gloue, and not content therwith, he called me forth by my name gardener, and opposed me in my grammer rules, and sayde: If I had aunswered him in the scoole, as I had there preached at the crosse, he wold haue gyuen me syre stripes, and raged after suche a sorte, as the lyke hath not ben herde doone in a pulpete (ordered to declare the word of god in, and not to touche any particuler man) as he rayled of me, by name allu-

Barnes preachinge at Pauls crosse the thyrde sõday in lent An. M.D. xxxix.

This glorye endured but tyl the frida after, by whiche tyme he hadde forgotten al: on the saturday chose his scolemaister: and the monday came to scoole like a good chylde.

dynge to my name Gardener; what euyll herbes I sette, in the garden of scripture, so farre beyonde the termes of honestye, as all men wondered at it, to heare a Bysshop of the realme as I was, so reuyled, and by suche one openlye. So as my frendes enforced me to complaine vnto the kinges maiestie and for maintenaũce of common order, not to passe it ouer vnspoken of. Wherevpon I complayned carynge more for the peruerse doctryne he wente aboute to establysshe in deparuing of me, then for anye displeasure, coulde come vnto me by his raylynge. Howe graciouselye the kynges maiestie herde the complaynte, and howe indifferentlye his maiestie after his accustomed goodnes, ordered therampynation of it, all good men might haue cause to reioyse, and Barnes no

cause

cause of greeke but cause of com-
forte, in the kinges maiesties mer-
cye, yf he wolde haue ernestly em-
braced it. For what so euer folo-
wed worthely by iustice, the kyn-
ges maiestye offred Barnes as
muche mercye, as euer dyd prince
any offendour, declarynge howe
his highnes, was desyrouse of con
corde in the truth, rather then the
punysshemente of any man that
wolde from errroure be reduced to
the truth: And one notable thyng
was done, in the hearynge of that
matter, by the kynges maiestie,
when Barnes offred to yelde to
his hyghnesse in hys opynyon:
the kynges grace syttinge secretly
in his closet, and hauinge with
hym the late Erle of Southamp-
ton (whose soule God pardon) the
mayster of the horse that nowe is,
Ye, Barnes, mayster doctoure
Cockes, and doctoure Robinson.

If Barnes had not extremely abused the kynges maiesties goodnes for a little vaine glory among such as magnified hym for their owne purpose, he had escaped all punishment.

A behauour and speache of the kinges maiestie, secretly done, worthye, an open knowledge and eternall memory.

The kinges highnes, at that offre of Barnes, sayd, I am (q̄ his maiestie) a mortall man, and therwith rysyng, & turning to the sacramēt, and puttinge of his bonet sayde: Yonder is the maister of vs all, author of truth, yelde in truth to hym, and I shall (saith the kinges maiestie) defende that truth. And otherwyse Barnes (q̄ the kynges maiestie) yelde not to me. Muche more there was notably spoken by the kinges highnes, to refourme Barnes foly, in his maner & also lernynge, which I touch not because I shuld rather empayre and diminishe that was in deed sayde, then tell it fullye. But to the purpose I tell this story for, I desyred the kinges maiesty, that Barnes and I myght commen togither of the matter, out of his highnes presence, in the hearing of certayne, to be appointed by his highnes

nes as indifferent to make repoꝛt of our diſpitions, and then Barnes ſhoulde haue no cauſe to excuſe hym ſelfe yf he could not conuince me, as he dydde in the pulpete, onely touchinge the truth of hys doctrine diſpꝛouynge myne. Foꝛ as foꝛ his rebukes, I clearly rempted and foꝛgaue them, and wolde common as quyetlye with hym as yf he had vſed no ſuche language of me, which my peticion, the kinges maieſtie graunted, and appoynted mayſter doctoure Cockes, and mayſter doctoure Robynſon with two other to be indifferent hearers bytwene Barnes and me, and onely to heare vs talke togyther, and make repoꝛt to his highnes. Wherevpon that nyghte (whiche was the frydaye. after Barnes hadde pꝛeached ſo outragiouſlye of me) Barnes, I, and the hearers, were aparte,

where

where none other myghte heare vs. And for entry of disputation, betwene Barnes and me, I tolde hym I beganne with forgyuynge all was past, that myght touche me, I beganne in frendshyp with hym, onelye intendynge to trye the truthe of the doctrine in controuersye betwene hym and me, and therein I offered hym choyse, whether he wolde haue me aunswere hym, or he to aunswere me. He chase to aunswere me, where-vpon I prepared my selfe to fashyon certayne argumentes to hym of the scryptures, and to my fyrste argument he coulde make no aunswere, I made hym an other, and thervnto he coulde saye nothyng, but then desired me that I wolde spare him for aunswere to them, that night, and we shuld comme togyther agayne erelye the nexte morninge, and so goo through,

:cherse this
t for my
aise, but to
lare Bar-
s vnlerned
rogancie.

throughe, I tolde hym I was content, and yet if I shoulde strive with him for glorye, after a childyshe fashion and lyke a grammariane, suche one as he fashioned me in the pulpete, al the time he studied for his aunswere I shuld decline, Ntō conuictus, gtō conuicti. &c. but that were boyeshnes in dede. And therefore he should haue all the night to study on, to make aunswere with all my harte, and I wolde also do so muche for hym, as to tell hym a thyrde of myne arguimentes, and badde hym thynke vppon that agaynste the morynge also, and so departed for that night. In the morynge, we assembled be tymes accordynge to the appoynteimente. At whyche tyme Barnes wente aboute to assoyle myne arguimentes, I replyed to hys solutyons, and so spente

two

two houres very quyetly and pa-
cyentlye. And sodaynelye, beyonde
all oure expectations when it was
Barnes parte to haue spokē, he fel
on bothe his knees, and desyred
me to haue pytye vpon hym good
Bysshop and spake so many wor-
des to my glory and in prayse of
my lerning, as I was ashamed to
heare thē, and dare not for vaine-
glory reherse nowe. And I dydde
no more acknowledge his prayse
there, to gyue to me ẏ I had not,
then his disprayse in the pulpet to
take from me that I hadde, for I
had neyther more or lesse for either
of both, but such was Barnes ha-
uour then, so farre discrepant frō
that in the pulpet, and therefore
I tell this matter. In that sub-
mission Barnes graunted hym
self ouercome, & desyred he might
be my scoler, to be instructed of
me, and requyred all them present
to be

durste ne-
r write
th this,
d I had
t the fore-
de witnes
liuinge

to be meanes to the kynges highnes that I myght so take hym, & desyred me to forgette all, and he trusted if he were with me, his wit shoulde not myslyke me. This chaunge in Barnes was so farre from that I loked for, that I vsed it in an other extremitie, I toke hym vp from knelinge, I remembred olde familiar knowledge, assured hym of me, I refused to be his scoolemayster, but beynge as I perceaued, he was mynded to fall from errour, I wold communicate vnto hym some honest portion of my lyuynge, and named xl. li. a yeare, and he to lyue felowlyke with me in my house. And this I reherse because it was tolde abrode afterwarde, howe I offred hym. xl li. a yeare to leaue his opinion, but he wold not. But to Barnes agayne, he wold nedes be my scoler for ought I could do,

It is hard medelynge with suche maner of m yf a man p cure theyr p nishmente a they deseru there folo weth diffa macion of crueltie. yf man wold them good it is sclau dered as co ruption or flattery.

and

and sayde God had gyuen a gyfte to me, wherwith to do much good, and then goynge a parte with me from the rest, began familiarlye to deuyse whiche scolefelowes it were expedient to haue to scoole with hym, and there deuised me a great meany of scolers besydes him selfe, who refourmed, al shuld be well (he sayd) and in speaking of scolers, tolde me many thinges that I knewe not before, but I cōcluded with hym, that he might brynge one to scoole with hym and he wolde, but I wolde no moo at ones. Wherupon the kinges hyghnesse aduertised of the conclusion of the matter betwene Barnes and me, was content that Barnes shoulde repayre to my house at London the mondaye folowynge, whiche he dyd with a scolefelowe with hym, neither Ierarde nor Iherome, but an other

I wryte not
ll he tolde
e, for I will
ublysche no
ore then I
an proue.

yet

yet a liue. And at that tyme, in teachynge Barnes, I vttred such articles as ye maister Joye haue putte forth in prynte, but not all togyther so as ye reherse them, for they haue a marke that they haue passed your handes, that is to saye, be a lyttle corrupte and falsified, as I shew afterwardes. When mayster Barnes had gone to scoole two dayes, he waxed wery of that humilitie, and came the thirde daye, and signified to me that yf I wolde take hym as one that came to conferre, he wold come styl, but els he wold no more come, I perceyued from whense the chaunge came, & tolde hym, seinge he had ones yelded hym selfe to me as a scoler, I wolde so vse him, tyll I sawe hym better lerned able to be my felow, which he had not yet attayned sins satterday, at which tyme he made ỹ submission.

Such men as mayster Joye is corrupt all they meddel with.

Such is the constancy of men of that sorte.

Here-

Herevpon they began to spreade abrode an enuious rumour of me that I wolde be scoole mayster to all the realme, and many good morowes, and so was I rydde of my waywarde scoler, and neuer medled w̄ hym after. Barnes in dede troubled me yet ones againe at my beynge at saynt Mary spittell by commaundement, and syttinge there by the Mayre to heare hym preache, and recant in wrytynge, to the conceyuynge wherof I was not preuie. But whē Barnes right solemplye and formally had made his recantacion in the formour part of his sermon, at thende of that: he cryed out to me, & asked me forgeuenes with a maruaylous circumstaunce, as though the worlde shulde thinke I had hadde nede of suche a publyque obtestacion, and nedes I must holde vp my hande in token of a

At the solēne easter sermō. An. M.D.xl

After Barnes had geuen vp my scoole he renounced his opinion to the kynges maiestie and promised to recant, not at my sute, persecution, or prosecution.

of a graunt, and where I, encombred with shamefastnes, dyd not by and by as he required, he called for it agayne, and bad me holde vp my hande. So it lyked him with a courage to playe with me, and to blynde the other submission done secretly, as though it had ben of none other sorte, and therwith to boste his owne charitie, and brynge myne in doubte. And when he had in the pulpete plaied these two partes, to recant his opinion as he was appoynted: and aske me forgiuenesse which he did of wantonnes, thē after the prayer he beginneth a proces of a matter, and playnlye and directlye preacheth the contrarye, of that he had recanted, so euidētly, as ẏ Mayer of him self, asked whether he shuld from the pulpete sende him to warde, to be fourth commyng to aunswere for his contemptuouse

Barnes w
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behauiour, to preache in the same place, to the same people, the contrary to his recantaciō. But Barnes was not stayed, ne spoken to, whiles Jherome and Jherarde had bothe preached and folowed the same trade. The kinges maiestie had appoynted certayne to make reporte of the sermons, before whiche report, one that fauored them, had written to his frend at the court, howe gayly they had all handled the matter, both to satisfie the recantacion and also in the same sermons to vtter out the trueth, that it myght sprede without lette of the worlde, and this letter by negligence came to light whervpon, and report of the sermons, they were al apprehended, and by the secrete counsayle (to whiche companye J hadde then none accesse, ne hadde not almost a yeare before, ne hadde not after

his neclyence was stable in the late lorde Crumwell who not darkynge thoughlye that was written in them, caused him self those letters to be redde to other, and so called Barnes and his felowes knaues.

so

so longe as Crumwels tyme lasted) sent to the towre, and therevpon ensued further proces, by the hole realme, whervnto I was priuie, but amonge the reste. And otherwise then I haue rehersed, I haue not persecuted Barnes, and as I haue toulde the storye, so it was doone. And thynke me not (good reader) so moche a beaste, that all suche beynge yet alyue, in whose presence and knoweledge these matters haue passed betwene Barnes and me. I wolde vaynly faine in such a tale, wherein I accompte not myne estimation to haue ouercome Barnes, for he was not learned, and shulde muche hyndre mine estimation, if any man coulde in ẏ I haue tolde, reproue me of a lye. For so moch ẏ tale may be profitable to ẏ (reader) to cõsidre how thinges be blowed and blustered abrode with lyes, &

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tute Saul.

Thus the
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Braham de=
ed Sara.
they coun=
rfet, that is
s Dauyd
d before
chis. Exem
lum placet.

how Barnes death is laide to my charge, that haue onely suffred at Barnes hand, and neuer dyd any thynge to him, but euer forgaue him, and he euer vsed forgeuenes, neuer to amende, but to delude & tryfle. And if any wolde note my blindnes in vayneglorye, that because Barnes yelded to be my scoler of policie (as Dauid fayned hym selfe madde before Achis) I coulde not espie it, but take it in earnest. I wolde to suche say, that if Barnes counterfaited in that submission, he deceaued moo aswel as me, and in dede, a man in his owne prayse maye soone be made a foole. And one of that cōpany tolde me (whom I take for my frend) that he had not thought to heare so muche diuinitie of me, ne se so moche charitie in a Bysshoppe. Howe this matter shal be taken, I remitte to the indifferen-

cye

eye of the reader, I mente good fayth with Barnes and symplye, and further medled not with hym then I haue rehersed, wherein appeareth on my behalfe no malyce, and there appeareth also vppon what occasiō I haue vttered such articles as Ioye wyl now confute for false, whiche howe substauncially he doth, by comparynge his and myne together, I shall entreate hereafter.

He begynneth his booke thus.

Ioy.

I Chaunsed vpon certayne articles, entituled to the Bysshop of Winchester, called Steuen Gardener, which were written agaynst doctour Barnes & his two felowes, brent M.D.xxxix. for preachyng onely fayth to iustifie.

In this reknynge Ioy hath ouershot him sel

Vvinton

YOur entry to ỹ matter, is fyt for your processe. For neither dyd I euer write suche articles: ne Barnes was burnt for preaching

onely faith iustifieth. I was by Barnes choyce (as is afore saide) his scolemaister, at which time we entreated tharticle of onely faith iustifieth, as shal hereafter appere

oye:

By these his articles, Winchester wold proue that workes must iustifie, that is to say, with our workes we must merite the remissiō of our synnes, which doctrine, as it is contrary to gods worde: so is it iniurious to Christes bloude, whose godly name is one alone, for all sufficiēt, euen that same precyous hyd treasour in ꝑ gospel: in whome (sayth Paule) are all ꝑ treasours of wysdome and knowledge hidden, for in hym dwelleth the moost perfitte fulnesse, of god verely, and in hym are we complete euen perfitly iustified without any inweyuinge of Winchesters workes. This thyng do I tell you (sayth Paule) least any man (as nowe wolde Winchester) deceyue you with his apparaunt poppysshe persuasyons. This full iustification by onely sayth Paule expresseth clerely in these wordes also. This our euerlastyng kyuynge priest, and intercessour Christe abydeth for euer vnto this ende, euen absolutly, fully

fully and perfytly without any lacke or bryeth to saue all them, that through hym by fayth come to god the father. Here are we taught Christe to haue an euerlastynge preesthode to saue perfytlye, and sufficientlye through our faith onely, and that he euer lyueth vnto the same ende, wherfore for the defence of our so plentuouse and perfyt redemption, and for the ryche fauoure & mercy of our heuenly father, and free forgyuenes, in Christes passion through our fayth onely, and that the glorye of his grace, whereby he hath made vs his dearely beloued chosen chyldre, throughe his beloued sonne, shoulde be prayfed, by whome we haue redemption through his blood, euen the remyssyon of synnes, accordynge to the ryches of his so plentuouse grace, vnable to be mynished. To defende this my lorde gods glorye (I saye) and to warne the symple vnlerned that they be not deceyued by such blasphemouse Bysshoppes articles, I shal by gods helpe, iustlye by his worde, clerely confute them, although he yet teache & preache them, into his owne dampnation, and deceyuyng of as many as beleue hym.

Vinton. It is of lyke truth that ye affirme of me, that I wolde by these articles proue, that workes must iustifie. I neuer wente about to proue that: Howe so euer it liketh you to report of me. I neuer wrote so, I neuer preached so, I neuer affyrmed so, ne enterprised to teach Barnes so, at the time he was my scooler. As foꝛ poure (that is to say, with oure woꝛkes we muste merite the remission of our synnes) I wold not be a ferde to vse that speache, yf you and other had not to the woꝛlde diffamed and sclaundered the woꝛde (meryte) but nowe seinge ye haue beaten it into the eares of poure hearers and readers, that merite is as muche to saye, as woꝛthely, fully, and holly to deserue, none otherwise then a woꝛkeman deserueth his wages, foꝛ his laboure and trauayle, (the woꝛlde by your prea-

pzeachynge takynge the wozde in
that sence) it were in dede an occa-
sion of offence and sclaunder to
suche sozt of men, and in the fyzst
apparaunce, conteyned blasphe-
mye agaynst the passyon of chzist,
which in the syght of god, is only
sufficient sacrifice foz the synne of
all the wozlde, so full and perfyt
as it nedeth not anye addicion oz
supplement of any mans deserte
to the appeasynge of gods iuste
wzath agaynst man foz sinne. And
therfoze ye shal not nede to speake
of halfe sauiours, oz patched sa-
uyours, oz els bzynge in your al-
legations to pzoue chzist a onely
redemer. It is the fyzste letter of
oure crosse rowe. It is the founda-
cion of our faith. Only Chzyste is
oure mediatour. Chzistes onelye
passion is our redemption, iustice,
and satisfaction. And when Bar-
nes went to scoole with me (as his

is scoole-
lowe is yet
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l I saye
ath

scoolefelowe can report) this article was fyrst without any varyaunce agreed on, with such explication as scriptures do testifie, that only Christ is our hope, only chryst is our life, only christ is our way, only christ our sauiour, holly, throughly, perfitly, absolutely, totally, entierly, fully, and herein no tongue can expresse so much as the matter truly conteyneth, ne there was euer any so mad as to bryng this truth in question, wher by to shake the foūdacion of oure faith, & to bryng in doubt that is so playne and euident, as ye wold beare the people in hand men did, when lerned men, impugne your frantique vnderstandyng of this truth. The contētion is not of the preciousnes, validitie & effecte of christes passiō, but of the vse of it. And where your doctrine shoulde onelye implye that it is sufficient,

to

to thynke & talke of chrystes pas-
sion, we say it is also necessarye to
some, to taste and fele of chrystes
passion, and also to drynke of it,
as Chryste sayde. Potestis bibere
calicem, quem ego bibiturus sum?
Can ye drynke the cuppe that I
shall drynke? And we wyth the
grace of God doynge the wor-
kes of penaunce, taste and feele
the passyon of Chryste, and as
good men haue called it merytyng
and deseruynge, to vse the bene-
fytes of chrystes passyon, and by
strengthe thereof to do penaunce
for synne, whyche hathe ben called
lykewyse satisfaction, as wherein
man satisfieth (that is to saye) con-
tenteth God, who sayeth: he wyl-
leth not the death of a synner, but
that he shoulde turne to hym and
lyue. And in this speach, meritinge
and deseruynge, sygnyfyeth the
due vsynge of the benefyte offred,

after

after whiche sorte we saye also: he is worthy loue and fauour, that wyll seke for it, and do his dutye to atteine it. And in this wise the hole churche prayeth. Omnipotẽs sempiterne deus da nobis fidei, spei, & charitatis augmentum, & ut mereamur assequi quod promittis, fac nos amare quod precipis. and in this sence we speake of the merites of our Ladye and other sayntes who vsed the benefites of God, to his pleasure and honour. And albeit the wordes haue longe continued in this sence, and in all tongues, yet such as you be, haue maliciously impugned them, and caused them to sounde, as though therewere ment derogacion to the benefite of christes passion by thē, where in deede they do sette forth thexcellencie of the same, as by vertue of whiche passion, men in state of grace, purchased by chri=

stes

stes mediacion, doo the workes of iustice, and synners be called to grace to do the workes of penaũce whereby to recouer the fauour of god, with remission and forgeuenes of their synne. You wyll percase, fynde matter of raylyng, that I brynge in the wordes of the cõmon prayer of the churche, for to shewe the vse of the speache, in the worde (merite) and call it papisticall scripture. But I dydde it not for want, but vpon that occasion to touche the matter. And now I adde this gathered out of scrypture, that lyke as in other actions or qualities beynge in God essentiall, we be called by participaciõ, by the names attributed to god, & for so muche, as we do participate haue also the thynge in dede. And therefore as God is goodnes it self, we by participaciõ frõ him, be good. As god is lyght it selfe, we

by

by participacio frō hym, be light. As god is wisedome it selfe, we by participacion from him, be wyse: So as christ merited and deserued thzoughly; we by participacion in vsyng his gyftes, merite & deserue. And as christe satysfied fullye, so by participacion we also satisfy. And as our goodnes light and wysedome by participacion, is no addition, oz derogacion to goddes goodnes, lyght, oz wysedome, in essence oz being, no moze is our merityng, deseruyng, oz satisfaction: a derogacion oz supplement to the merites of christes passyon, but onely a due vsynge of them, by the gyfte of his grace. Nowe how this participacion is wzought, and by goddes goodnes deryued to man: herein the wozlde is troubled, but the speach with this sence hath no absurdite, and out of this sence it hathe not

ben

ben ſpoken in the common prayer of the churche. But I dydde neuer vtter this propoſition, in theſe termes, to ſaye: that man muſt me ryte remyſſyon of ſynne, nor I haue not (as I remembre) redde it ſpoken in this fourme, tyll you haue ſo termed it, onely to make matter to talke of, by occaſiō wher of, ye tell a longe tale of heteſies as foloweth.

In Paules tyme there ſtraied about a certayne vile ſorte and ſecte of heretykes, called Nazares or Minei, the moſt ſubtyll kynde of men, in payntyng and perſwadynge theyr falſe doctrine. Theſe heretikes troubled and peruerted the churches, well inſtituted of the apoſtels, eſpecyally the Galathiens, Antiocheus, and Romaynes, agaynſte whoſe hereſyes Paule dyd wryte ſo myghtely and erneſtly, cōfutyng them. Theſe phariſees laboured in the ſame hereſie, in which Wincheſter now teacheth & writeth myxing thobſeruaūce of the lawe, with the grace of the goſpell, euen workes with fayth to iuſtyfye. Ioye:

kye. These Nazares confessed Christ to be god & man, that he dyed, rose agayne &c. but vnto hym onely, through oure fayth, they attributed not all our hole iustification, but part therof (as nowe doth Winchester) to the workes of the lawe, as vnto out owne merites & part to his passyon, makynge Christ a sauyour to halues. But is Christe deuided (sayth Paule)? These heretiques descended out of ỹ faction of the pharisees as now do oure Justiciaries, out of the Pelagias, whose ryghtwysenes (saith Christ) excepte ours excelle moze aboũdantly, we shall neuer come to heauen. These Nazaries were Jues borne, but in name they wold be called Christiãs, and yet nothyng holdynge the benefite of grace by Christe, confoundynge the lawe with the gospell, merites myxte with grace, free forgyuenes, with deseruynge by workes, contendynge no man to be saued by Christ, except he beynge cyrcumcised, kepte the lawe of Moyses, agaynst whom Paule with so great labour, farre otherwyse instituted his churches, preachyng & wrytyng constantly, our synnes to be knowen & shewed vs by the lawe, and not therby to be taken awaye onely the grace of fayth through Christe to iustify all nations. Happy it was that these hereti-

ques

ques sprong vp in his dayes, whose e=
pystels we haue yet so myghtye and
clearely confutyng and pressyng downe
these heresyes, nowe crepte vp agayne
by Winchestr. The chiefe articles of
the christen religion, vpon the whiche
all other are stayed and grounded, is
that in Christ Jesu is al sufficiencie and
perfection of forgyuenesse of synnes, &
saluacyon, of whose fulnes we receyue
grace for grace, as sayth Jhon. Wher=
fore as many as be iustified, are iustifi=
ed by thonely fayth in hym, and by no=
thyng els, as by any subsidiary, attey=
nement (as Winchester wold haue his
helpyng wylworkes) vnto his full iu=
stification in Christe the perfection of
the lawe. This is the sume of the hole
Gospell. This is the station of ꝑ cause,
the argument and material of all Pau=
les pistels, euen the tredsole or ground=
sole wherupon, as the dore is turned &
returned, so are all his argumentes and
proces, therupon treated and retreated.
And specyally in his pystels to the Ro=
maynes, Galath. & Hebrues. And now
syth this Bysshop sterith vp afresshe
these olde heresies, we can haue no bet
ter armoure & argumentes, then Pauls
made agaynst hym, fyrste warnynge vs
of such sedicious secte sowers, sayeng:
There are many runners abrode, of

whome I warned you often, but nowe with weppynge teares I warne you a= gayne, euen of the enemyes of Christes crosse, whose ende is dampnatiō, whose belly is theyr god, and theyr glory shall ende with shame, whose care and study is set vpon earthly thynges. I can not marualye ynough at this Byshoppe, fyghtyng so earnestly for good workes to iustify, that he doth none hym self, but persecuteth Christes church so cru elly, pryson pitiously, and destroye the poore innocent lambes of God, christes owne blode, I passe ouer his luciferine pryde, ambytion, arrogancye, vicious lyuynge &c. aboue Nero, Julian, Tra= iane, Herod, or any softe Sardanapale, By lyke he beleueth not his owne arti= cles: for yf he dyd, he wolde do better workes for his owne iustification. The frutes of Paules fayth, beynge ones a Pharisaie, of Winch. opinion, were the persecution of Christes churche, aboue measure, as hym selfe testifieth. And as all lyke pharisees haue euer done and do yet styll vnto this day. God cōuerte them ones, as he dyd Paule. So be it. We therfore with Paule and Christe affirme our onely one alone sauioure Christe, for his owne merites and oure fayth into hym through the fauour of his father appeased in hym to iustifye

(that

(that is) to absolue vs, from our synnes, and to gyue vs lyfe eternall. This our onely sauyour, we preache & write, to be the only rightwysnes, wisedome, holy maker, redemptiō and satisfactiō, sufficient for all that beleue in hym.
And yf there be any that thynke Christes rightwysenes his satisfaction, his merites, & redemptiō, made for vs of his father not a sufficiēt iustificaciō & forgyuenes of theyr synnes, but that they must set theyr own workes, checkmate wt his passyon & redemption, to helpe furth vnto the atteynement of this effecte of Christes passyon, (well) lette them couple and wrappe in theyr owne workes to, for theyr iustification, and then in so doynge, shall they procure theyr owne dampnatiō. For al our good workes or rygh twysenes (sayth Islay) are rygh t fylthy and nought, & so much the worse then nought, for that they be set in so hygh a place, egall with Christes bloud, whiche is a playne blasphemye. These vnrygh t rightwyse makers wolde serue two contrarye maysters at ones, the pope and god to, the gospell & the popes lawes, but whyles they thus haulte on bothe sydes wt Baals prestes, they serue truely the deuyl, which hath no concorde with Christe, neyther shall there any papyst nor chrystian beleue them, for in conclusion ye shall se

them to be iustified, neyther by workes nor fayth, but dampned for theyr vnbeleefe, no man beleuyng nor louyng them by theyr wicked workes procurynge them selfe the hatred of all men.

Wvinton

WIthout I wolde encounctre with you in rayling I haue nothynge to saye hereunto, but that ye spende a great meany of wordes in vayne whiche shall more playnly appeare, by then ye come to thende of mine aunswere, and that youre proper termes of subsidiarye attcynement, wyll-workes, and workes checkemate, with such deuises of newe wordes (whiche saynt Paule noteth, as a marke to tel what ye be) be all to no purpose. And besides the issue of the matter in hand, ye disproue troublers of the churche with euil opinions, as though ye were none of them that troubled it, ye crye stowe the theefe, to hyde your selfe

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n men of
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religion:

with

with the noyse, and thereby escape thattachement of the folowers. I for my selfe, boost not my workes to the worlde, but do the office of an hande, at a crosse, to saye this is the ryght waye, and whether I stere or no, to enter the waye my selfe, I haue god to my iudge, to whome I stande or fall, and ye take vpon you to iudge an other mans seruaunte, I styrre vp no heresies, but as ye prouoke me say my conscience to the disproue of such blasphemouse heresyes, as ye styrre vp. Wherein your asseueracions and myne sette aparte, lette the matter shewe it selfe. The scryptures ye haue broughte in agaynste me, reade them ones agayne, and marke them for your owne parte, to whome moost properlye appertayneth to be called the runners aboute: to me, that speake to no man of the matter,

but as I am prouoked, or you that in your writinges wander abrode and be in euery mans eares and where ye dare appeare, shewe youre selfe, and specyallye at Antwerpe, to corrupte the youth, frome whense one came of late, to serche proufes, agaynste youre persone, to dysprooue the falle wytnesse (as he saied) ye had borne with your tongue, whether he belyed you or no, I will not affirme, for albeit ye gyue me cause to doubte of youre truth throughlye, yet I wyl not condemne you, in that I knowe not, as ye do me. But lette vs se what foloweth in your booke. Ye entre into myne articles thus. Mowe to his articles.

Vvynch. yrit artic.

Theffecte of Christes paſſyon hath a condicion. The fulfyllynge of the condicion dyminisheth nothynge theffecte of Christes paſſyon.

God

God is thelyghte, and wyll not be taught with darke and cõfuse termes. Ysay prophecyed of Christe that when he should come, he should not be darke and dyfficyle or harde in his doctryne. Nowe speakest thou playnely (said his disciples). And Paule reioyced greatly that he hadde so syncerelye and frelye preached the gospell: Christ tolde his that they shoulde be the lyghte of the worlde purely and clearely to teache, especially the chief principilles of the christen relygion of whiche the psalme hath: Manifest and cleare are thy wordes (oh lorde) they illumyne and gyue vnderstandyng to the lytle ones. But & yf goddes worde appeare into vs harde & darke, our owne sluggishnes, negligence, & ignauy is the cause thereof: Yf it be darke, it is darke to thē that hate ỹ lyght: Yf it be vnsauery it is so to thē that list not to tast therof. It is hard ridles to thē whiche are so wise in their owne conceytes that they disdeine to lerne of any man, as it was to the seers, herers, & vnderstäders which hard christ & vnderstode him not, so blinde at none daies (ỹ gospel now clerely cõmen) that they stagger, & reele in the clere lyght, lyke druncken crowmes of proude Ephram and Moab. By lyke Monch. is a shamed of the playne simple wordes of

Ioye.

christes gospell, as of these wonte and common wordes forgyuenes of synnes, fayth and workes, but goeth about to couer them with his condicions, effectes, fulfillinges & confuse knowledges. The scriptures know none other effect and condicion, but remission of synnes vppon this condicion that we beleue christ to haue died for them and to haue risen agayn for our iustification. Thou shalte call his name Iesus (saide the aungell to Mary) for he shall saue his people frō their synnes. Math. 1. Therfore was Christe lyfted vpon the crosse, that as many as beleue in hym should be saued. Euery man may se that Wynchester, entendeth some iuglinge cast with his confuse condicion, whiche he dare not expresse, callynge it workes speakyng playnlye. The effecte of Christes passion, hath workes whole fulfillynge. &c.

Vvinton. YE reherse here two proposicions, or speches which ye call myne article. The fyrst proposicion is. The effecte of christes passion hath a condicion. Whē I trauailed to instruct doctour Barnes, I declared this proposicion vnto hym neyther

neyther darkely noz confusely.
And whye ye shulde call it so, I se not, foz both ỹ matter is certayne, and the wozdes commonly vsed and vnderstanded. Theffecte of Chzystes passyon, is the wozke therein intended (that is to say) to reconcyle man to god and bzynge him to saluaciõ, wherein, I asked Barnes, whether he toke the effecte of chzistes passion to be absolute to man, oz with a condicion on mans behalfe. If it be absolute and without condicion, then shal all men be reconciled and saued. Foz seinge Chziste dyed foz all: if nothinge elles were required on mans behalfe, it shoulde extend to all men, and then shulde no man be dampned, but all saued at the last, as the Ozigenistes said. Yere vnto Barnes fyrst aunswered, as ye saye nowe, that he knewe no condicion, but yf a man beleued. I

asked

asked hym then: whether he wolde graunt there was that one condicion? He said yea, he wolde graunt that, for els he must haue agreed to an inconuenience, that all men shall be saued, whether they beleued or no. And herevppon the firste proposicion that ye nowe cal darke, was agreed vnto, that the effecte of chrystes passion had a condycyon. I asked Barnes then, whether the fulfillyng of the condicion, dydde dymynysche the glory of Chrystes passion? that is to saye: whether the passyon of Christ were more glorious to redeme man, whether he beleued or no? and so doynge nothynge? or els when man by gods gyfte wrought the worke of beleke in ỹ same? whervnto he said that mās beleke dyd nothyng diminisshe the glory of chrystes passion. And because he hadde before graunted,

that

that beleke was a condicio, which decerned them that shall enioye the frupte of Chrystes passion, and them that shall not: thus we termed that proposicion, that the fulfyllynge of the condicion, required in man: dydde nothynge diminisshe the glorye of Christes passyon. And thus farre we agreed, I only dissentinge from hym, that where he sayde, he knewe but one condicion, that is to saye beleuynge, as you do nowe. I sayde because he came to me as a scoler, I wolde lerne him no condicions required in man, and amonge manye other, tolde hym of this, wherin he had in his open sermon inueyed agaynste me. To forgyue his neyghbour or els he shuld not be forgyuen. And concluded vpō that he had graunted before that the fulfilling of this condicio was not the diminution of the glory of

Chriſtes paſſion. And ſo likewiſe of any other condicion required in ſcripture of man, either in his incorporation into chriſt by baptiſme, or returninge to chriſte by penaunce, with perſeueraunce in vertue, for the atcheuyng of eternall lyfe. And after this ſorte we diſcuſſed this matter in earneſte with ſuche reſpecte to the honour of the paſſyon of Chriſt, as we eſteemed it moſt abhominable ſacrilege, to diminyſſhe any part of the frute and effect thereof. But it followeth in your booke. But playe on yet a gods name Wynchester.

Vuynch. ſecond article.

They that wyll enioye the effecte of chriſtes paſſion muſt fulfyll the condicion.

loye:

YEt wyll ye not expreſſe your condicion: well, then wyll I expreſſe it for you. For I knowe your mynde is to proue workes to iuſtifie. This is Win. article. They that wyll enioy the for-

gyue-

gyuenesse of synnes, must do good wor-
kes. And so he entendeth as ye shall se
anon after this wise deduction, to con-
clude his koolysh conclusion, yet playe
on Winchester a gods name aboue the
borde.

This truth troubled Barnes, as it troubleth you, because it is so playne and so true, that they that wyll enioye the effect of Christes passion, must fulfyll the condicion, and Barnes espied whereto it tended, muche better then you do, as it may appeare by that that foloweth. For that ye cal the thyrde article, ye vnderstode it not, as I shall shewe in the place. Vvinton

The fulfillynge of the condicion, requireth firste knoweledge of the condycyon, whiche knoweledge we haue by fayth. Yet Vvin seconde article.

Ah good fayth, where hast thou ben al this while: hath this iugler kept the this longe in his bagge vnder ꝑ borde? thou hast taryed all to longe, for Wyn- Ioye.

chester

chester wyl be iustified by his condicion ere thou cõmest. Here might I aske Winc. whether workes (which are his condicio) be before faith, or faith before his workes? By his processe, workes go before faith, and so must his workes be sinne & displeasure to god. For what so euer is not of faith (saith Paule) is sin. And without faith, it is impossible to please God. If faith goeth before workes then must fayth only iustifye, or els it is no faith, as I shal nowe proue by Paul, which giuing to faith her essentiall diffinition, ioyneth it immediately & essentially vnto thinges inuisible allured vs by hope, saieng, faith is a substãcial assured persuasiõ, of thinges hoped for, with a sure hope & confidence, euen the certeinte of thinges inuisible. God inuisible so entierly ioyneth him self to faith, that in the faithful he dwelleth, & they in him. Faith therfore alwaies inseperably is ioyned to gods mercy, his grace, remission of sinnes, to saluaciõ, & lyfe eternall through Christ, which all are inuisible thynges hoped for. But Winchester dreaming vs forth, his new fained faith, coupleth her to an externe knowledge of whatmaner a visible fulfylling I cã not tel you, nor yet of what a fond confuse condicion, nor yet of hym self expressed. Ioyne þ thy faith to an out-

outward visible bodely thinge, and so it is neither faith nor hope. Blessed are they that beleue & se not, Nowe muste Wyn. proue his condition, with the fulfylling and knowledge thereof, to be thinges inuisible, hoped for as eternall life. &c. or elles his faith shal not be that fayth, whiche Paule diffinerth, & christe so often mencioneth in his gospell.

IT may appeare in you euidently, howe malyce maketh you blynd, whē reherſyng my wordes, yet ye aske me whether fayth goeth before workes? For when I saye as you reherse, that the fulfyllynge of the condicton, requireth fyrst knowledge what the condicion is, and then that this knowledge is attayned by fayth, do not I geue faith the fyrst place? as the meane of knowledge what is the condicion, which must nedes go before the fulfyllynge, & the fulfyllyng before thatteyning of the effecte? In this place who

Vvinton

is

is first saye you: by myne owne
wordes, sayth or workes: And yet
ye saye by my proces workes go
before, when my wordes rehersed
hitherto declare the contrary. But
ye were so pleasaunt in scoffinge,
that ye forgate the matter. And
these be the frutes of the spirite
that vexeth you. This is ỹ milde,
meke, sobrenes of your profession
of christiane charitie, I wyll aske
you a question wakynge. Is not
all oure certeine knoweledge of
gods wyl and pleasure by faith?
Some parte of your wordes se-
meth to saye yes, when ye call it
the certeinte of thinges inuisible.
And yet whē ye say that I dreame
an externe knoweledge of visible
thinges with addicio of these two
wordes (ỹ is to say) externe & visi-
ble. Ye say, ye can not tel vs more
of it. And it is a world, to se howe
fondely ye talke, for sayth in no
sence

sence can signify an externe knowledge which is only by the senses. And where dydde I talke in my dreame of visible thinges speakynge of god and his wyll, which be all inuisible, and in gods wyll is cõteyned the condicio I speake of, whiche after knowledge thereof, as I saide, muste be fulfylled, and without knoweledge before, can not be fulfilled. As for your mangled argument, to confirme the proufe ye promysse, shall be more commodiously entreated afterwarde. In this parte I shewe only, howe ye wrangle with me, & take vpon you to improue that ye vnderstand not, as by the rehersal of my next article shal appeare more plainly. Ye reherse it thus.

This faith commeth of God, this faith is a good gift. It is good and profitable to me: It is profitable to me to do well and to exercise this faith.

V vinc thyrde artycle

E. This

Ioye.

This faith so farre of flytted frome the inuisible iustyfycatyon whether it be the gyfte of God, and profytable to Wynchester I doubte it, but this I am sure of, by Christes owne wordes, that when Wynchester hathe done all that God commaunded hym (whyche I dare saye he shall neuer do) and so neuer fulfyll his condicion, yet is he but a seruaũt (if he be not a lord) vnprofitable. I wolde aske Wynchester when he loketh and considereth fyrste the effecte of christes passion, whether he beleued it or no? If he did not beleue, so was he then an infidell. If he beleued it (seinge it is the promysed forgyuenes of synnes in Christes bloud) whether beleued he it to be effectuouse to hym selfe, or only to other men? If to other, and not to hym selfe, so is his faythe and the deuylles faythe all one. If he beleued his owne synnes, to be forgyuen thereby, so was he iustified by faith onelye, ere any other condicion was knowen or spoken of, or elles he muste make christ a lyer, which sayeth: As thou beleuest so come it to the. Whē Iairus desyred Christ, to come & helpe his doughter, and in Christes commynge Iairus his seruaunt mette him saienge: Desease not Christe our mayster no further, for your doughter is dead.

deade. What sayde Christ? Sayde he not to hym, feare not: Beleue only and she shall be safe. These same wordes (onely beleue) stande bothe in Marke and Luke. What condicion elles then fayth onely in Christes promysse, can Wynchester fynde, to enioye the effecte of Christes passion: Christ (all condicions elles set a syde) only faith mencioned, saide: Thy fayth hath saued the. What condicion elles then faith dydde Chryste requyre of the chyldes father, prayenge hym to caste the euyll spyryte oute of his sonne: Added he any thynge elles then faithe, sayenge: If thou canste beleue all thynges are possible to the beleuer. Awaye Wynchester with your confuse comberouse condycyon, fonde fulfyllynges and your craftie knowledge, and abuse not the precious gyfte of fayth, to serue your synful affectes, to proue your blasphemouse cõclusion: But yet perchaūce Wynchester wyll aunswere to my former questyon, that when he beholdeth the forgyuenes of his synnes, in Christes passyon, he seeth also therwith his condicion, well be it so. Then aske I hym, whether the forgyuenesse of his synnes there beholden, and hym selfe hearynge Chryste callynge and cryeng: Comme vnto me Wynchester, laden

with synnes and I shall ease the, whether (I saye) it is moore profitable for hym by fayth to sette holde of the forgyuenes of his synnes, nowe offered hym by christ, that can not lye, or to tarye and sende him worde, that he wyll fyrste knowe and fulfyll his condicion? A wyse man wolde thynke it mooste profitable, to sette holde firste, by faith vpon his iustificacion freely now offered hym, and to take the thynge certeyne and present, rather then so precyous a gyfte neglected, to labour in an vncertayne condycyon. For yf his condicion be the workes of the lawe (as he wyll not denye it) whiche it is impossible for any flesh to fulfyll, (as Paule affirmeth) and al our best workes are infected with Adams byrth poison, stayned lyke the sycke womans clothes, as Isai saith. And if Wynchester (I say) tarry tyl he hathe fulfylled his condicion he shall come to shorte of his iustification in Christ. For ere he beginneth to fulfyll the condicion, he is disobedient to christes callinge and refuseth the forgiuenes of his sinnes, of which vnfaith full disobedience, what so euer dede folowyth, it is synne, yea and that a greuouse synne, as Samuel exaggerateth it vnto kinge Saule, albeit he dyd it (as they say) of a good intent.

Hitherto

HItherto I haue touched your blynde malyce to improue my wordes onely because they were myne. For they haue no thinge in them, but that myght be spoken of one that wold mainteine your owne opinion. Neyther Barnes, ne his scoolefelowe, dyd euer varye with me in them. For they be principilles so true and euident, as they can haue no contradiction of hym, that is not vnshamefast. And when I say, this fayth commeth of God, do I not make god auctoure of fayth wher by is assured knowledge of gods wyll and pleasure, conteynynge the condicion of oure estate, required to enioy theffecte of christes passion, whiche is the summe of that I said hitherto, Nowe when ye reherse for mine article as foloweth. This faith is a good gyft, it is good and profitable to me. It is good

Vvynto

and

and profitable to me to do well, and exercyse this fayth. Ye note me to haue spoken a sorte of good wordes, but suche as I spake not in dede, & be in dede nothynge to the purpose. And it had ben a coold speache to say, fayth is a good gifte, & it is good and profitable, & it is profitable to me to do well. If that had called fauth the gyfte of god, & necessaryly before all requyred for knowledge, it had ben worshipfully spoken afterwarde, to saye, fayth is a good gyfte by laken, as though any gyfte of god, coulde be otherwyse then good. Barnes wyt was more fresh, & our matter more lyuely & quycke, the to make these articles as ye note them: And they serue nothyng to the cõclusyon, that ye reherse afterward ergo by the gyft of god, I may do well before I am iustified. And ỹ was in dede the mater proponed betwene

yde that ex
ded grace
rred al in
arnes and
many mo:

betwene vs. whether a mā myght haue grace to do well before he were iustified. For maister Barns had affirmed ꝑ albeit god saith: we must forgyue our neyghbour, to obteyne forgyuenes of god, yet he said that god must forgyue vs first, before we forgiue our neighbour. For elles to forgyue oure neyghbour were synne, by ꝑ texte that ye bryngе in: All that is not of fayth is synne. A true sayeng, but brought in, to subuerte truth, as ꝑ deuyll dyd scripture. And in this dreame was Barnes, that folowyng the newe scoole of extremites, he denyed al degrees of grace, as you do, & said: A man could do nothyng good or acceptable before the grace of iustificatiō. For cōfutation wherof I agreed fyrst with hym and he with me, of the former proposicions, and came to this that we must haue fayth firste of

all, to knowe what we shulde be=
leue. After this I asked him, if a
gentile kelte him selfe moued, to go
heare a preachynge, or rede some
parte of scripture, whether wolde
he cal it wel done of him to go to ỹ
sermō & rede ỹ scripture, or were it
synne because it was before faith?
He said it was good: And then I
said it must nedes be so, for it was
of God & profitable to hym. And
thereupon folowed the conclusion
that ye laughe at, ergo a man may
do good before his iustificati=
on. Barnes was not contente in
dede with the conclusion. And whē
he sawe that he coulde improue
none of the partes wherof it folo=
wed: Then began he to saye, that
suche a gentyle so moued, to go to
the sermon, or to rede scripture,
was then iustified of god in that
motion: And then I replied, Ergo
men be iustified before fayth, and
so

so were it by Barnes false, that onely faith iustifieth, for this man was iustified without faith. For howe shulde he haue faith, before he hadde harde, when faith is of hearinge, as saint Paule sayth. But to defend and maintaine his first fonde saieng, that a man can do no good thinge, before he be iustified, he was faine to mayntayne that a man is iustified, before he heareth and before he beleueth and so confounded he the degrees of gods worckynge in time in vs. First to call vs, and then to iustifie vs, as saint Paule declareth it. Those he hath knowen, he hath predestinate, and those he hath predestinate, he hath called, and those he hath called, he hath iustified, and those he hath iustified, he hath glorified. So as callynge (whiche god doth by many meanes) is before iustification, at

the lest in ordre, or els if we consi-
dre no prioritie in gods workinge
in time in vs, we must aswell say,
god hath glorified vs, when he
doth iustifie vs, as that he hath
iustified vs, at the callynge of vs.
And in dede one of Barnes com-
panions had preached, that God
had iustified vs, before the begin-
ninge of the worlde, puttynge no
difference, betwene iustificatiō in
time, and predestination and ele-
ction that God worketh aboue
tyme, and such a cōfusion ariseth,
where men will take vpon them,
to affirme that they vnderstande
not. And because they neyther do
ne mind to do, anye good dedes,
they wold perswade to ye world, ye
we cā do no maner of good dedes
tyll we haue no nede of them for
our saluacion, that is to say, til we
be iustified, and clerely in goddes
perfyt fauour, and assured by our
owne

Gerard that
suffred with
Barnes had
preached.

owne belefe of lyfe euerlastynge, and as though we shulde saye to god: Giue me my wages aforehande and make me sure that I shal haue heauen, and then I professe I wil forgeue my neighbour. Then I wil fast the true fast from synne. Then I wil pray. Then I wyll do almose. Then I wil loue mine enemy. For then I can do it. And before ẏ, al our dedes, al our thoughtes be synne. Ne man can haue grace, to do any of these, before iustification. And so if belefe be requyred before iustification, there aryseth then a maruelouse perplexytye, howe I shuld worke well the worke of beleefe before I am iustified. But as we say my synnes be forgiuen because I beleue, so bycause my synnes were forgyuen, I dydde beleue. And for defence hereof, they enter into a darker matter of goddes priuy

I speake cõfuselye of workes of iustice and workes of penaunce together, whiche they, do not distincte, as appereth by Ioye in the laste article, but for doctrine I saye with saynte Austine, that bona opera (iusticie) sequuntur iustificationem and opera penitencie precedunt.

pryuie counsayl of predestinacion, and make predestination the next and immediate cause to our saluacion. And then as all the worlde hath almost lefte doynge, so they shulde leaue talkynge of workes, yea and faith also, and saye that men be saued by predestination. For god hath so appoynted, whose wyll in them that be predestinate shalbe fulfylled, and in them that be reprobate, can not be withstanded. Voluntati enim eius quis resistit? And so when men haue so longe stryuen to attayne knowledge of the truth, and babled of faith and workes, without atteynynge eyther of both: then as men do, that be wery of all together, they resort to the ydle reasonynge, as the Grekes cal it. That shalbe, shalbe. And as god hath appointed so must it be, and god knoweth who be his, and he wyll lose none

Predestinacion.

of

of them. And al beleued that were predordinate to euerlastynge lyfe, and they that be indurate, can not heare or se, for god hath blynded them, finally all thinges come to passe by an absolute necessite, and so mannes lyfe, death, manours, behauour, state, condicion, and euery thinge is fixed, and fastened in his place appoynted, with nailes riueted & clenched with meere necessite. This is the last conclusion of this teachinge. But when I say this nowe, I loke they wyll be in the toppe of me with exclamations, with fye on me wretche that scorneth predestination, and compareth the scriptures with idle reasoninge of the gentiles. And this they wyl aske me. Thou pappysh bysshop and folysh lawer, doest thou denye predestination: doest thou denye goddes knowledge infallible: If god knoweth

No conclusiō is by Luther more stoutly affirmed the this.

They vse the word papish to stop euery mans mouth withall.

Predestination.

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ſt ſhall it not be ſo? Be not thoſe ſcriptures true, that thou ſemeſt to reherſe in ſcorne, do not god indurate whom he wyl, & haue mercy of whom he wyll? Haſt any ſophiſtry to auoyd this ſcripture? Be not the wordes playne language? and be they not wrytten to vs ſo playnlye that we may vnderſtand them? do not God knowe his? and be not al our heares numbred. To theſe men I wyll fyrſt aunſwer, or I go any further with you mayſter Joye, and ſay that I acknowledge gods predeſtination, as whereof I am moſt certeynly aſſured by ſcripture and alſo confeſſe the textes of ſcripture by me reherſed to conteyne a moſte certeine truth, and ought therefore to be worſhypped and reuerenced. And am ſory, to ſe the high myſterye of goddes predeſtinacion, & the ſcriptures lykewiſe to be abuſed

used vnsemely by noughtye men, to suche ende and effecte, as the Grekes and infidels vsed the false opinion of destinye, and that they called ἀργὸς λὸγος. Thus I lamente to se the truthe so abused by mysvnderstandynge, and anye sence to be taken of scrypture, vnder the pretence of plainnes: that shoulde be contrarye and repugnaunte to other scriptures, that be as playne. And therefore as two stones that be knocked together, put fourthe a sparke of fyer, whiche appeared not in anye of the stones alone. So two textes of scrypture compared together put fourthe a sparke of knoweledge and vnderstandyng, whyche appeared in neyther of the textes alone. And therefore all suche textes of scrypture as seeme to attribute to man, power & faculte, of hym selfe to do good,

Note this similitude for the vnderstãding of scriptures.

howe

howe playnely so euer they be, I maye gather no sence or vnderstandynge of them, but suche as may agre, with those textes of scripture that shew how man of him selfe can not do any good thinge, not so muche as thynke a good thought, but it be by the speciall gyfte and grace of god. And howe playne so euer some of the textes of scripture seme: so to consider man, as to reseble him to an earth pot at the pleasure of the potter, and onely to do as he is ordeined to do by god, yet must we forbeare to make any other sence, then such as may agre with other textes of scripture, that declare mans free choise, to receiue grace, when it is offred hym, or to refuse it, and continue in synne. The sense of scripture is, vnfoyne and plaine when it is founde, and gyueth wysedome to them that be meke in spirite

rite, and not arrogant in presumption of knowledge, but yonge in vnderstandinge, knowynge them selfes to haue nede of more. Mary the wordes of scripture written by the counsayle of the holye gooste, hath many tymes an outward apparaunce of contradiction, by occasion whereof to staye and exercise vs, in serchynge of the true sence, and to haue the more estimation of it, when we haue found it. And therefore it is a greate cause of temeritie and boldnes, to beare men in hande that the wordes of scrypture, be so playne and euidente, where as in dede, beynge the wordes appoynted to conteine so highe mysteries, they be so placed and ordered, as they do couer and hyde suche precious iewelles, and require a conueniēt opening, to shewe fourth, that is conteined in them. And therefore the wordes

Gregory Nazianzene n[illegible] teth how e[illegible] synes & fac[illegible] tie hath ne[illegible] gence ioyn[illegible] to them, a[illegible] hardnes, [illegible] ligence car[illegible] estimacion.

when christ opened the scriptures t[illegible] his disciples they percey[illegible] ued that be[illegible] fore was hi[illegible] dē. So muc[illegible] worketh righte openynge.

of scripture, be not so playne and open as men wolde haue them to be estemed, but require a serche as Christ sayde. Searche the scryptures. And saint Peter saith, that in saynt Paules epistels be many harde places, whiche many haue depraued. &c. And albeit the true sēse of scripture, hath ben by the spirite of god, preserued in the churche, as certeine and inuiolable, howe so euer it hath ben impungned in sundry ages: yet haue some wordes of scripture in certayne places ben for a tyme maliciouslye chaunged, sometyme left oute neclygently, sometyme of ignoraunce peruerted, and agayne by goddes goodnes restored, but not withoute learnynge, and senses exercysed in knowledge, as doth appere by suche labours as good men haue emploied by goddes gyft and assistaunce, for the clere

or want of is searche, uche error taken for uth.

Men may of alyce corupt the wor es of scripure.

clere expoundyng of ỹ scriptures. And thus muche I say to the facilite and easy vnderstandyng of scripture, which many do arrogãtly presume to haue by them selfes atteyned. As to the misterie of predestination, whiche is goddes hyghe secrecye, scripture enforceth all men to confesse, the predestinacyon of God in his sayntes, whereof sayncte Paule speaketh specially in the epystle to the Romaynes & also to the Ephesians, whiche is also noted and signified in the prophetes, and spoken of and touched in euery parte of scripture. For as the tenure of the latter iudgemente, conteyneth howe God hathe prepared a kyngedome: So hathe he prepared a chosen people, to enioye that kyngedome. And this hath god wroughte as sayncte Paule sayeth accordynge to the purpose of his

Predestinacion.

owne wyll and goodnes: in praise of his glory, to be communicated vnto man. And so we may cal predestination the decree of god to helpe and directe men chosen to thende of their glorification. And so whom so euer god choseth, he predestinateth. Whom he predestinath, he calleth. Whom he calleth, he iustifieth: and whom he iustifieth he glorifieth. Whereby appeareth, howe god is the auctor, thayder, thassister, and continuall helper, to bryng man to felicitie. And hereof god dothe assure vs, that thus he worketh with his electe people, wherof we shuld conceyue great consolatiō and comfort, beynge perswaded that god is with good men. And yf he be with vs, what can we feare any man or deuyll? And so longe as we remembre goddes election and predestination to this effecte: it is profitable

Significatiō of predestination.

comfortable remembraunce of predestinatiō.

table to vs. And when we enter-
pryse to vnclaspe the boke of Iesu,
and wyll presume to deuour the
apple of secrete knowledge, to be
lyke god in vnderstandynge and
knowelege of ỹ good & euil men,
and se howe god ordereth his elec-
tion, and decree of predestinaciō,
in discerninge one man from an
other withoute acception of per-
sons, and yet kaupnge therewith
to all men fre choyse and election,
to vse goddes gyftes or reiecte
them. We that be thus curiouse,
shalbe elected and cast out by the
aungel of god, and thrust into the
darknes and blyndnes of our sen-
suall reasonyng, and so confound
oure selfes with doubte vppon
doubte, as we can not tell what
to saye. Here some wyll percase, re-
plye that I haue spoken a meany
of good wordes, whyche serue ra-
ther to wynde vp the matter a-

gayne, then to declare it. For that I haue said hetherto of predestination, is the sense of a fewe wordes of the wise man, saieng. Seke not for thynges that be aboue thy capacitie, and let gods secrecies alone. And after this sorte saynte Paule handled this matter to the Romayns in the. ix. chapiter, and continueth in that matter, to the xii. concluding there with an exclamacion of the height of the wisdome of god, and of his counsailes and iudgementes, not able to be comprehended by mans vnderstandynge, but the proces of that matter well digested shuld muche satisfye all men, in consideration of this highe mysterye. For when saynt Paule for declaration of his aboundaunce of charitie towardes his nacion of the Iewes, with a zeale of the settyng forth of goddes glorye, as he wisshed him

ere myght
an ende, if
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nient

selfe

selfe abiecte from goddes fauour, so all the Jewes myght be saued, to whome God hadde shewed so manye prerogatyues: He aunswered then, as it were to the obiectyon of a murmurynge Jewe, that wolde impute the falle of the Jewes to the chaunge of goddes pleasure, meaninge (as it were) blasphemously, that God hadde fayled of his worde and promysse. And fyrst saynt Paule sayth: The worde of god hath not fayled for the promysse was not made of God, to all the Jewes, but only to the very true Jsraelites. And al the sede of Abrahaam, be not the sonnes of Abrahaam of whome God mente, but onelye in Jsaac Abrahams seede shalbe esteined. And not they that by carnall generation onelye came of Abrahaam, shoulde be the sonnes of God, but they alone that were

The worde of god fayleth not, but is somewhat not well vnderstanded

the chyldren of the promysse. By openyng whereof, saynte Paule mynded to put suche a Jewe to silence, with declaraciō of ẏ Jewes ignoraunce, that he vnderstode not the promysse of god as it was made, but vnderstode it carnally, as though it had ben made to a carnall generatiō. And then saint Paule, to declare further to them that wolde fynde out the cause of the Jewes reiection on gods behalfe, how farre gods iudgementes and choyses excede our capacite, sheweth howe god without al difference to be atteyned by mans iudgement, dyd chose Jacob and reproue Esau, hauynge both one father, one mother, in one tyme begotten, neyther of thē yet borne, neither hauyng done any worke why to be preferred the other, not onlye hereby hidinge from vs the cause of suche election, and prefer-

ods iudgementes excede ur capacite.

ment

ment of the yonger to the elder, but also takynge away all coniecture of causes, to the intente all suche wayes, of searche and diuination of goddes secrete doinges shuld be taken away from the curiosite of mans wyt. And where any thinge altereth otherwise the man loketh for: there for to confesse that god is all truth, and all wisedome, and we without gods gyftes, be all foly and faultie, so as we ought to worshyppe gods wyll, as cause of all causes, directinge all thinge in equitte and iustice, numbre and measure, the perticuler discussion whereof, no mans wyt can perticulerly comprehende. For as no man hath sene god as he is: so no man can se thrugly al the secrecie of gods workemanshyp, but only so much as is opened vnto vs. Wherefore saynt Paule as he dyd in the first

Gods wyll is cause of all causes, but not cause immediate of al thynge.

Man can neither comprehende god ne his workes.

decla-

declaration of Abrahams seede and posteritie, laye before the murmuringe Jewe, his ignorauuce in the vnderstandynge of goddes prompysse: So doth he in openynge of gods election of Jacob and Esau, teache by this occasion all the worlde, howe goddes determinacions be hydden frome vs, and euery wyndowe shyt vp, where we myghte pere into them. And yet man can not let this matter alone. And the more secrete it is the more busye we be to knowe. And therefore saynte Paule in the personne of a murmurer, deuiseth this encountrynge with god. What shall we saye? Is iniquitie with god? mary god forbid. And yet I se that god preferreth ye yonger to thelder. And I can not fysshe out any cause or cõiecture, to call the dede equitie in mans reason, but rather because the yon-

God hydeth his secretes from vs,

ger

ger is preferred there appereth to mans reason a cause of iniquitie. Wherfore we be lerned by saynte Paule, that we must in such wise, subdue our vnderstandynge to fayth, that beleuyng, vndoubtedlye god is all iustice, we may not esteme any thinge, certainly affirmed to be done by him to be vniuste. For as saynte Chrisostome sayeth. God seeth with other eyes then we do. And as the carpenter choseth a peece of timbre, to serue his purpose, the reason wherof a man vnskylled, can not discerne: So god to buyld his church, choseth after his knowledge, whereunto we can not attaine. And therfore we must submytte and humble tharrogancie of oure vnderstandynge, to goddes wisedome, & beleue that whiche God teacheth and byddeth, to be all true, although the matter in consideraciō

we can not atteyne the reason of goddes workes.

we must beleue fortruth that we can not deuyse how it shuld be truth.

of

of our iudgement be impossible to be sette together. For so dydde Abraham beleue god in his promysse of the multiplication of his seede by Isaac, and beleued god also, when he badde him go offre vp Isaac in sacrifice, and yet if Abraham vpon the cõmaundement of the offrynge of his sonne, had debated with him selfe, howe the former promysse and the last commaundement, myght haue agreed together he should not haue fouñd howe to haue ioyned them in one truth. Whiche Abraham dyd not, but without stay (as the scripture reaporteth the storye) went about, that he was commaunded to do, and leauyng the curiositie of reasonyng, beleued in hope agaynste hope. And therefore lykewyse where scripture signifieth to me gods prouidence & p edestinatiõ, whiche shoulde seem to take a-

waye

waye, and be repugnaunt to the free choice of man, forasmuche as the scriptures be neuerthelesse in that matter of fre choyce, also euident, I muste beleue both to be true, as Abraham dyd, although I can not set them together. But lette vs returne to saynte Paule, who reiectyng such blaspheny of god, as to say that god hath iniquitie, doth not go about to proue that god hath no iniquitie, for we maye not require the profe therof, but as it is most true, so must we moste certeynlye beleue it. But saint Paule doth rather go about to confounde mans iudgement, more and more, that wolde enterprise to discerne gods secrete iudgementes, & to that purpose bringeth in the aunswere of god to Moises, when he prayed god to pardonne the synne of Idolatrye, committed by them that worshypped

A busy witte must be confounded, and so tamed like a yonge colte in a newe falowed lande, broughte to knowe his imbecillite.

ped the golden calf, which aũswer of god was, that god wold haue compassion of thẽ that he thought good to pardon, and shewe mercy to suche as it pleased him, wherby appeared, that amonge a multitude that offended a lyke to mans iudgement, god in ministracion of mercy vsed the pleasure of his wil makynge a difference, in distribucion of his mercy, where mannes reason coulde perceiue no difference in the offence. So as neyther mans wyllynge or runnyng, attayneth the effecte, but by the mercye of God. And after thys saynt Paule bringeth in the scripture of Pharao, whome God stirred vp to shew his vertue in him, and to shewe forth gods name, in the hole earth, in which Pharao, the withdrawynge of gods mercy which he obstinatelye withstode, notwithstandyng so many myra-

cles

cles wrought by Goddes powre to call him to mercye, the saide Pharaos induracion, grewe and followed in such sorte as mans reason wyll thereof gather and conclude whom so euer god wyll haue mercy on, he ministreth it vnto hym, and whose hart god wil harden, he hardeneth. And then it foloweth ỹ if this be so, god hath no cause to complayne of man, as the murmerer sayth, who is fashioned and placed after gods wyll which no man can resiste. Wherein saynte Paule learneth vs, to what issue the presumptuouse searchynge of goddes secrete iudgementes commethe vnto, whereby manne studyeth to imputе hys faulte to goddes ordenaunce, to arrecte all the blame to God, and excuse our self. And further saynt Paule teacheth vs, howe to represse suche mennes arrogante temeritie

Pryde by boldnes encreseth, and stayeth not til it come to the highest.

ritte, to encountre with god and pertely to aske hym why he com-playneth of that he hath hym selfe ordeyned, for as he hathe wylled, all thynge is, such a rebuke as fo-loweth is verye mete and conue-nient, as what man art thou, that canst vse suche languag to god? Shall the worke that is made aske the craftes man: whye ma-dest me thus? may not the potter of one lumpe of claye, make one vessell, to an honeste vse, and a no-ther to a vyle vse? In this wyse and wyth suche sort of aunswere, shoulde the mouth of eche proude presumtuouse arrogante wytte, be stopped, that wolde attempt, so to dispute goddes workes, as in conclusion, he myght derpue, the verye cause of mannes iniquitie, to be attribute to goddes ordi-naunce, as directed by his onelye wyl. Howe vnsemely is it that the

A presumptu-ous boldnes must be put to sylence.

worke

worke shulde stryue with the craf=
tes man: we shoulde be all in the
hand of god, as the claye is in the
hande of the potter, folowyng, o=
bedient, styll, quyet, without rea=
sonyng, or murmuringe at god=
des ordenaunce. And here saynte
Chrisostome notethe that this si=
mylytude of the potter, is not
broughte in by saynte Paule, to
declare that God hathe created
men in the worlde, as the potter
makethe pottes specyallye ap=
poyntynge thys man or that man
to be dampned, as the potter
makethe certayne vyle pottes, for
then we shoulde affyrme a mere
necessitie. But this similitude of
the craftes man and potter, is
broughte to declare oure parte
towardes God, not to reason
with god of our state, and controll
his doynges, but to honoure him,
obeye hym, with contentemente

Note thi
vnderstan=
dynge of
saint Paul
in this plac

of our selfe in our estate, without all irreuerent encountryng with our craftes man god, no moze the other wozkes of men, do with their craftes man. So as in this passe of saynt Paule, saynt Chrisostome is very diligent to note and conferme vnto vs, that saint Paule myndeth not to empayze the true doctryne of mannes free choyce, gyuen of God, to be the cause of his owne dampnacion, by refusynge goddes gyfte of grace, whereby he myghte be saued, and that the induracion of Pharao grew of his owne malyce, only by goddes sufferaunce and permission, and this doctrine hath euer ben in Chzistes churche from the begynnyng, which Symon Magus dyd fyrste impugne and was the fyrste auctour of the heresie of mere necessitie, whyche heresie hath ben in sundzy ages renued,

Manes free choyse hath ben a perpetuall true doctrine in chzistes churche.

Symon Magus the fyrste auctor of mere necessite.

as

as it hath ben of late by luther & other, and not yet extinct. But let vs returne again to saynt Paule, who after he hath stopped the vnshamefast mouth of the murmuringe Jewe, that wolde unpute the reiection of the Jues, to gods ordenaunce. Saynt Paule entendynge to declare where the cause of the Jewes fall, is to be sought and founde, after certayne textes brought oute of the prophetes Osee and Isaye, sygnyfyenge before suche a reiection to be of the Jewes, Saynte Paule asketh what shall we saye then, yf it be not to be attributed to godes faulte or iniquytye? whyche is ouer greate blasphemye, that the Jewes were caste oute and the tentyles receyued. Quid dicemus? what shall we saye? where shall we fynde the cause of theyr reiection? Wherunto it is aun-

swered and a cause declared as fo
loweth, that the ientyles, not fo-
lowynge the iustyce of-workes,
embraced the very iustice by faith.
And the Israelites folowinge the
lawe of iustice, atteyned it not, be-
cause they wente about to obteine
it by workes and not by faith. So
as finallye this lesson we muste
learne, wherof saynt Paule spake
in the begynnynge of the epistle.
Deus uerax est, & omnis homo
mendax. And we muste worshyp
gods truth, and accuse our owne
iniquitie. We must seke the cause
of our dampnacion, in our owne
malice, & not in gods ordenaunce.
Perditio tua ex te Israel. We must
acknowledge the inscrutable wise
dome of god, that so disposeth all
thinge swetely, as all men haue
cause to magnifie his mercy, and
no man by goddes ordre tempted
to murmur of his iustice. Those
that

The cause of mãs dampnation, in hym selfe.

that be dampned muste lamente their owne miserie. Those that be saued muste glorye in god, who hath predestinate them, called thē, iustified them, and glorified them. And therfore death is a due sould for synne, and lyke euerlastynge due by the grace of god. What shall I saye nowe? haue I lerned you what is predestinatiō through ye nay for sothe. Nor I haue taken that vpon me. But thus much I know, that predeltination doth not impugne the free choyse of man, ne restrayneth the goodnes of god with acception of persons, or diminisheth that sentence of saynt Paule. Deus uult omnes homines saluos fieri, & ad agnitionē ueritatis uenire. God wylleth all men to be saued and come to the knowledge of the truth. And christ bad preach the gospell to all creatures. And god speaketh by Eze-

 chiel,

chiell, that if a synner to whome god had sayde he shulde dye, lefte his wickednes and turned to him, he shalbe saued. And when soeuer a synner wayleth his synnes, he shall lyue: Now these defendours of mere necessitie, whyche they do mysvnderstandynge predestinacion, they handell all these generall places of scrypture, as though the speache of God were lyke the common prouerbe, when the skye fall we shall haue larkes. Understandynge all suche condycyons as impossyble. So as when he that is necessitate to be dampned turneth to God, he shalbe saued. But suche one shall neuer turne, as the skye shall not fall. And so the textes I haue broughte in, suche as speake generallye, be in theyr iudgementes to no purpose. And in deade they them selfes be ouerturned in their owne iudgemente.

ment. For and their opinion were true, there neded no preachynge, prayer, ministracion of sacramentes, or any memory or remẽbraũce of christ, but as the Turkes do, ones in a weke tell the people out of the steppll, ye that are predestinate, shalbe of necessitie saued, ye that are not predestinate, shalbe of necessitie dampned. And so an ends of al other serche in that matter whiche hath no alteracion, after they fansy, that dreame of necessitie. Here agayne, I am lyke to here somwhat that I speake thus lyghtely of predestination. I am sorye I haue cause to note mens lyghtnes in such an high mistery. I haue harde one saye vnto me, that he knewe him selfe predestinate. A maruelouse matter howe they talke of predestinacion, beynge a worke of god without vs, & of vs to be honoured in silence

The inconuenience of mere necessitie.

as a great misterie, the circumstance wherof our capacities can not comprehende. And yet men haue reuerently traueled in the consideracion of it. Saynt Augustine hath written a treatice, de predestinatione sanctorum. And howe so euer men wold wrest him to conferme their opinion of necessitie, he him selfe is plaine in the condempnation of necessitie, for it doth clearly extinct all vertue and vice, and lykewyse heauen and hel when it is throughly thought on, with the true opinion of God also, and finallye the ordre of the world, if it be wel considered. You mayster Joye percace ware wery of my bablynge (as ye wyll terme it) & wyll aske me what I meane: and interrogate me homely, what I wold say of predestination, and I coulde speake: Surely to this tendeth that I haue spokē, that I

Necessitie extincteth al awe.

wolde

wolde predestinacion were honored as it shulde be, lesse talked of, and better vnderstanded, so much therof, as it hath pleased god to reuele to his churche. And for my selfe I note that saynt Augustine expoundyng the sayenge of christ. Nemo uenit ad me nisi pater meus traxerit eum, in therposicion thereof saieth. Si non traheris, ora ut traharis. Quem trahat, et quem non trahat, noli querere, si non uis errare. No man commeth to me (sayeth Christe) onles my father draweth hym. In the exposition whereof saynt Augustine saith: If thou beest not drawen, praye that thou mayest be drawen, but whome god draweth, and whome he draweth not, aske not yf thou wylte not erre. Nowe thus wyll mans reason tumble in this matter. If god hath decreed alreadye whom he wyll drawe, and whome

Predestinacion to be honored.

In argumēt of mans reason in predestinacion,

he wyl not drawe, then it is to late to praye to be drawen, or not nedefull, for god wil drawe as he hath determined, and none otherwyse. And this reason extendeth to all maner of exhortacions, eyther to be not effectuall, as to late after predestinacion, or not nedefull, as I haue already said. Out of this combre I rydde my self easely, w̄ suche discussion, as I haue redde and learned of men exercised in scriptures, whiche is that when we speake of God, with distinction of tyme, of anye worke done by god out of time, we speake improperlye. Of that god worketh in time, we maye conuenientlye distinct the time. we may saye: God hath sent his sonne into ỹ world to redeme man, for it was in tyme (as scripture saieth) when the fulnes of tyme was. But when we saye god hath predestinate and

chosen

chosen vs before the begynnynge of the worlde, the speache is not hable to expresse the matter, and semeth to signifie a tyme paste where in deede there is none past. For there is no tyme paste, where was no tyme, so as we muste acknowledge thimperfitnes of our speache, wherin the hollye goost speaketh to imperfitte men. And therefore the pretertens rather declareth a perfection in thacte, then the passing ouer of the time in the acte. Like as (in hath glorified and hath iustified in them that be not yet borne) we vnderstand not iustificacion & glorifica cion as an acte past, because it is written in the pretertense, for then both in iustifieng and glorificng, we must say, all is done before the begynnynge of the worlde, for the verbes expressynge the actes of iustificacion, and glorifycatyon, be

Preter

be put in the pretertense, that predestinacio is written in. And so if we shoulde deduce oure argumentes from the tyme, we muste saye that god hath iustified and glorified them at ones, with predestinacion, whiche were a playne absurdite. And yet our imperfitte speache so soundeth, as thoughe glorificacion were done with predestinacion. And albeit the pretertence signifieth in scripture the tyme to comme, as appereth in many places, yet in this place, quos iustificauit glorificauit, the futurtence can not fully expresse that is signified, for it is done vs to vnderstande, that God whose workes be hydden in secrete, and who worketh continually, hath from the begynnynge fauoured man, and accordyng to his knowledge, hath before all tyme elected and predestinate, that is to say, be-

fore

fore the begynnynge of the world, and in tyme hath called, doth cal, and shall call, hath iustified, doth iustifie, and shal iustify, hath glorified, doth glorify, and shall glorifie, his electe and predestinate, in suche measure as his pleasure hath appoynted. I do not here go about (good reader) blasphemouslye to depraue the scripture, and to fynde fault at that whiche can not be better spoken, beinge the penne as we truely and certenlye beleue, directed by the holy goost, but to note vnto the howe the holye goost hath expressed the workynge of god in our saluacion in suche a part of speache, as mighte signifie in ẏ same speache a thing moost assured, whiche is the pretertence, for to our vnderstãding, that is moost assured to be, that is past, and yet with god that shal be, is in like assurednes, as that is alredye

The phrase of scripture, conceyued by the holy gost

nõ.

alredy done. And therefore when we go aboute to descant in scripture, tyme, whych was not by that scripture sygnyfyed vnto vs, we then fall streighte in errour. As when we rede wrytten of god the father, that he hath begotten his sonne, the seconde person in trinitie, if we shall in that verbe (genuit) hath begotten, cõsider tyme, as we do in an other scrypture (Abraham genuit Isaac) Abrahã hath begotton Isaac, we shoulde saye (whiche were folysshe) that god the father was before God the sonne, as Abraham was before Isaac, but in one place, the verbe signifieth the acte without tyme, when we speake of god, and in the other, the acte with tyme.

So as when the scripture telleth vs: God hath chosen, god hath predestinate, god hath forseen al, god hath knowen all, before the begyn-

begynnynge of the worlde: here
these verbes, hath chosen, hathe
predestinate, hath sene, hath kno-
wen, do declare these actes in god,
to be most perfyt, but not any such
time to passe as man dreameth of,
for these actes in god, be without
tyme, and aboue tyme, and so is
syguified vnto vs, by those wor-
des before the begynnynge of the
worlde, when was no tyme, which
wordes neuertheless, mans curi-
ouse wyt vsed to an other signifi-
catiō, to gather of them that those
actes be past in god, as done be-
fore the begynnynge of ỳ world,
where as in deede, albeit those
actes of prouydence, election, and
predestinacion, were in god most
perfytte then, before the begyn-
nynge of the world, yet they were
not in God past then, for (past) si-
gnifieth an effluxiō of tyme, wht-
che is not in god who is eternall.

The

An obiection The vnlerned arrogant reader wyl here waxe angry that I shuld go about, by sophistry (as he wold call it) to entangle plaine wordes, and to make hym beleue that before the begynnynge of the world is not yet past, & then he wyll go iustly forth to proue me a foole, yf the begynnynge of the worlde be not yet past, then the worlde is yet to begyn. And then you maister Hope wil percase extende the matter further and say: If I be let alone, I wyll proue by sophistrye and iuggelynge, that nothinge is past, and in dede if the begynning of the worlde be not past, nothing to vs is past, for in the worlde we be comprehended. But I say and affirme, the begynnynge of the world is past. Then wyll you reason thus: That whiche is before ỳ is past, that is much more paste. As yf noon be past, much more the mor-

moꝛnynge of that daye is paſte. But I graunt that the beginning of the woꝛlde, is paſt, ergo all that was beſoꝛe it, is much moꝛe paſt. And then further ye wyl reaſon thus. The electiō of god was beſoꝛe ỹ beginninge of the woꝛld, as ſaynt Paule ſayth, ergo the election of god is moꝛe then paſt, as done beſoꝛe the beginning of the woꝛld which is paſt. To this I aunſwer, that whē ye go about to meaſure gods woꝛkes with oure woꝛdes, ye come ſhoꝛte, foꝛ oure ſpeache can not expꝛeſſe, ne oure thought cōpꝛehend the cirūſtance of gods woꝛke, nether in tyme noꝛ place. And Gregoꝛy Nazianzene wyſely noteth and alſo deuoutly, that if god coulde be thꝛoughlye compꝛehended of man, either in his thought oꝛ vnderſtandyng, god were not ſupeꝛioꝛ to man. Foꝛ what ſo euer is compꝛehended, is

In aunſwer

lesse then that compzehendeth it,
& therefoze we must confesse truly
that god compzehendeth all, and
is in no wyse holly compzehended.
So much as scripture telleth vs
of god, and his wozkes, wzoughte
in tyme, oz aboue all time, so much
we knowe illuminate by faythe,
but when we wyll, by our consider-
ation, after the measure of oure
owne vnderstandynge, by thinges
within the compasse of oure crea-
tion (whiche in dede passe in tyme)
esteme goddes doynges before
tyme, and call them past also be-
cause they be before the beginning
of the wozlde: we deceyue our selfe
as muche as if in consyderatyon
of place, we shoulde speake of
god as we speake of men, that be-
cause God is here he is not there,
whyche no man is so madde to
saye, because God is euery where.
And as man by participation of
goddes

goddes gyft, may in his thoughte and memorye, represente thinges paste, with them that be presente, withoute distaunce of tyme. And a man with his eye, withoute dystaunce of place or tyme in the action of seynge, conioyne together at ones, thynges whyche in themselfe be one farre frome an other, as I maye see houses standynge one. v. or. x. myle beyond an other, and shyppes saylynge one before, and one behynde an other a great dystaunce, and yet they be all together at ones, in the action of my syghte. So god who hath given man these giftes, beinge of hym selfe, in his knowledge and actions, most excellent, doth with his eye se, that is in the worlde, before and after, wythoute anye before or after, in his knowledge, and lykewyse worketh wythoute tyme (that is to saye) choseth and

be for after

pzedestinateth without anye (be-
foze oz after, paste oz to come) whi-
che be onely distinctions of tyme.
And yet we maye not gather here-
of in goddes wozkes a confusion,
but beleue ẏ all his wozkes haue
such ozdze in them as we can not
atteine. And lerne this lesson of
humilitie, that gods secrete woz-
kes excede our capacitie, and may
not therefoze be measured by our
language. Foz as the gentile phi-
losopher saied, of whome Grego-
rye Nazianzene speaketh, in his
wozke. Περὶ θεολογίας. θεον νοῆσαι
μεν χάλεπον, φράσαι δε ἀδύνατον.
It is hard (he said) to knowe god
thzoughly, but impossible to ex-
pzesse god in language. Wherein
he noteth the colozable speache of
the philosopher, to hyde his owne
ignozaunce, as though he knewe
moze of god, then he could expzesse
where in god and his wozkes, the
tongue

goddes woz
s be mooſt
derlye, but
e can not
nceyue the
der, asthey
all done,
oſt iuſtely,
it we cãnot
ſcuſſe hys
ſtice.

tongue and harte be bothe imper-
fyt, and neyther sufficient in that
behalfe, and specyally the tongue,
and therefore we maye in no wyse
vnderstande the speach in the ex-
plycacyon of goddes actes, as of
men, and thynke because it is
wrytten: God hath chosen, and
hath predestinate, that therefore
his chopse and predestination be
paste, wherevpon to ground our
argumentes, of (before and after
past and to come) wherewith to de
ceiue our self. Mary when so euer
in scripture god knytteth tyme to
his worckynge, that worke muste
nedes passe with the time, as whē
we rede howe god hath create the
worlde, hath destroyed Sodome
and Gomor, hath ouerwhelmed ȳ
worlde with water, hath made pro
mysse to Abraham, hath cast A-
dam out of paradyse, and suche
infinite actes dome in tyme, those

actes be called past by succesſe of tyme. But when god putteth no tyme to his worckynge, but declareth his worckynges, to be without the compaſſe of tyme: it is the faulte of oure curyoſytye, to compaſſe ſuche an acte of God with the termes of (paſt or to come before or after) whiche be dyſtinctions of tyme, wherein we ſhould only confeſſe that god vndoubtedlye doth the acte, whiche ſcripture affyrmeth god to do, and to profeſſe oure ignorance, of the circumſtaunces, howe it is done, and to be content with the ſence of ſcripture, without reaſonynge of the wordes, after our capacitie, and ſo to worſhyppe the election and predeſtinacio of god in ſilēce, as we adde not therunto, thimaginacion of an act paſſed alredy in god, by reaſon wherof we myghte dreame, that in our choyſe or endeuor

The election and predeſtinatiō of god to be worſhipped in ſilēce.

uor when god offreth his gyftes vnto vs, we came to late, because god in our fansie, hath determyned his pleasure alredy, that can not be chaunged: For the consideration of tyme, whiche in our vnderstandynge, passeth ouer, compared with the acte of god, beynge in dede withoute any tyme, encombreth our wyttes and vnderstandynges in the conceiuyng of the matter, where as the tyme beynge disseuered in our vnderstandynge, from gods acte, which tyme maketh to vs a thoughte of (before & after) we be deliuered of the repugnaunce, that tyme dyd engendre, and oure argumentes taken away from naturall wytte, which were groũded al vpõ time, wherby we be dryuen from reasonynge to a silence, meruelynge and worshyppyng as we shuld do alwayes the hyghe mysteries of

Note this.

god, farre excedynge our capacite. And in this wyse some haue learnedly & reuerently entreated this matter, not with presumption to discusse it absolutely, but with an humble and reuerent meke spirite, to note that myght be truely considered in the same, and finally to lerne vs, that in dede, we knowe not, ne can not knowe this high matter thoroughly, because the meanes of oure knowledge be taken away, and so the thynges hidden from vs, wherin we may not do as arrogant artificers, be accustomed to do, who when they perceyue not in dede the counsayle of hym that deuysed fyrst any platte, they take vpon thē neuertheless, to set the fraime together, & marre some principal postes, or cast them out as vaine, because they can not tell howe to ioyne thē with the rest whom such mē folow, who because they

they can not tell howe to frame gods choise, & mans choise togi-ther, they mangle and denye mans choise, and cast it away as vayne, beinge a principall parte to be be-leued in our religion. Thus much as I haue redde and lerned, I vt-ter it wherby to teach you soberly, as muche knowledge as I haue (that is to say) ignorauunce, in this matter. In this ye mayster Ioye wyll agree with me, that I haue toulde you ignorauunce, and call it meere ygnorauunce, and say I haue shewed my selfe, in tossynge and syftynge of wordes to exer-cyse the crafte of ignorauunce, not to teache but to blynd, not to giue lyghte but to darken, so as albeit ye rude men can not aunswere, to the sophistry of the argumentes, yet the matter in the vnderstan-dynge (as ye wyll saye) remaineth as it dyd, for in what so euer wor-

Ignorā

des we shuld speake it, or though we want wordes to speake it, the thing is thus, in your opinion, as foloweth. Fyrst god is before man was. Anteq̃ Abraham fieret ego sum, Christ sayd. And whether before signifieth tyme or no tyme, whereof your playne scolers wyll say they can no skyll, before is before and not after, and why call we it the prouidence of god, but because it is a foresight, and none after syght, ne withsight, & predestination lykewise a former decre, & prescience, a former knowledge. And to charge me further, you mayster Joye, wyll note to youre scolers, that I my self speake somtyme after the same sorte, and say, god choseth vs fyrst, & god preuẽteth vs with his grace, and what is preuenteth, but cõmeth before, and god prepareth mans wil, that is to saye, maketh ready before.

And

And god calleth, before he iustifi-
eth, and god iustifieth before he
glorifieth. And when scripture
speaketh of this sort, & I my selfe
also, then (ye wyll saye) I make a
trouble in the consideration of
tyme, and cause my tyme in wry-
ting and yours in readynge, to
passe ouer without fruit. For whē
ye rede me, ye fynd your selfe per-
plexed, & entangled with wordes,
but whē ye haue wound your selfe
frō those thorny wordes, the thing
is in youre mynde as it was be-
fore. Hereunto I wil say somwhat
that if ye like your selfe, in youre
owne fansy, so well as whatsoeuer
ye conceiue for truth, is euer also
to you true, in the sorte ye compre-
hēd it: I marueile not though my
wordes be not frutefull to you, for
I go aboute to teache you igno-
raūce, & you be so asotted and do-
tyng vpon the false persuasion of
knowledge,

knoweledge, that ye can not abide to haue your pleasaunt opinion remoued and taken from you, As he that in his fransye thought all that he sawe to be his owne, was sorye, when he was healed of his fransye, thinkyng him self to haue loste a greate losse, to se hym selfe then so poore. For els, yf ye lyst to make this foundacion, that man seeth no more of God then God hath shewed and reueled by his scriptures, and that all the scripture is so vniforme in sense, as it is al but one worde, which admitteth no repugnance or contrariete, and therewith remēbre, that wordes of scripture, although in respecte of the matter they conteine, they be in dede & be called holly, & so to be reuerenced, and honoured, as an ymage representynge gods wyll vnto vs, and therefore at the speakinge of them, in presence of

the

the multitude, do put of our cappe & bowe, yet those wordes as wordes, be in dede wordes of our common language in Englysshe, and suche as disseuered and remoued a part from that hollymatter, men put to other prophane vses, by reason whereof we may easlye deceiue our selues in them, and be daylye decepued. And moreouer yf we coulde considre, that it is a more shame, cõfusion and rebuke to vs, to be noted in an error, of blusterynge knowledge, then to be accompted in the numbre of symple ignorauntes. And finally that in consideration of god and his workes, after knowledge by faythe, that god certainly is, we shuld rather study to knowe, howe muche we knowe not of god, then to presume to knowe all. Ye that were thus instructed, and prepared by gods grace, he wolde as diligentlye

Englysshe speache lately made by englysshmen (as we now speake it) placed to expres god, or any godly thing, may be honored not with godly honor, but with reuerent behauiour without daunger of idolatry.

ly lerne to condempne his owne knoweledge with his ignorauce, as to auauce his vnderstanding, to that may be atteyned. And to suche one yt he considre, that is before writtē, I shall be seene, not only to haue touched the wordes, but also the matter, which I specially entended, wherin I laboured to declare that scripture, whiche reueleth god vnto vs by faith, doth not in the wordes alwaies fully signify, that we gather of thē, but be writtē sometime to do vs vnderstand the thing to be in god, or wrought by him without eyrcumstaunce of the measure of tyme, as we conceyue it. For when christ sayd. Before Abrahaim was, I am, the tyme in this speache, is not after our measure, for the presente Tens, in God, is placed in the speache before the pretertens in man, whiche in ourc accompte

is

is contrarye. And as for prouydence, predestinacion, and prescyence, that we take to signify with the actes tyme, signifieth perfection absolute in God in these actes, who in contemplacion of hym selfe, seeth and knoweth perfytelye and absolutelye all his workes, choseth also and predestinateth after his wyll, whyche is mooste iuste, and hathe no neede of anye admynycle or helpe of the circumstaunce of the thynge, or to abyde the beynge of it, and therefore scrypture sayeth. God dothe it before all tyme, wythoute all place (that is to saye) before the begynnynge of the worlde, when there was neyther tyme nor place. But here ye wyll snappe at me, and leauynge tyme and place a part yet ye say ye may gether. Ergo it is done. Leaue (I you) the wordes, and speake of

the thyng. If the election and pre-
destinacion of god were done be-
fore the begynnynge of the worlde,
they be not vndone nowe, and ey-
ther the acte of election and prede-
stinacion in God muste be done,
vndone, or doynge. For mans vn-
derstandynge, concludeth it muste
be one of those three. And surelye
for so muche ye tell me trueth, for
mans vnderstandynge can go no
further. And yf ye could proue me
therewith that mans vnderstan-
dynge maye penetrate throughly
al goddes secretes; and then haue
language to vtter it, ye had sayde
then the hole matter, or elles yf ye
can not do that (as ye can not in
dede) ye muste to ỹ foresayd three
(done, vndone, or doynge) putte a
fourte, that is to saye, or elles ye
can not tell, what to saye in it, and
in that fourte, I wolde yelde vn-
to you. For that is the verye lesso

I wold

I wolde lerne you, to say, you could not tel. For yf you shal come to your thre (done, vndone, or doing) conteyned within the capacitie of mans wytte, and perusynge them in order, thinke of election & predestination in god, as done, in such wyse as done soundeth to vs an act past, and frame these principall postes of election and predestination, in that ioynt, and please your self in it, as wel set together, ye shal fall to the abhomination of mere necessitie, & marre the two principall postes, whiche god hath ordered to be sette vp in the frame of our saluacio, fre wil, and fre choyse. And if fleyng from that inconuenience, whiche muste nedes be fled, we shall go about to frame these postes of election and predestination, with the ioynte of (vndone) and because ye dare not call them done, call them vndone.

I. that

that were euen as wysely done of vs, as if a man wolde fraine a tenaunt without a mortesse. For we can not saye election and predestination in god, as vndone, whiche were as muche to saye as they be not, and then scripture sayth the contrary. And yf we shulde saye, the election and predestinacion of god is doyng, whiche is the thyrd mortes of that we can gesse at, it shulde signifie an imperfection in ẏ which were blasphemy to thinke in god, for goddes workes be perfit, as him selfe is moost perfytte: In man who by participacion of god, hath excellent gyftes, we may se, that he that is cunnyng, doth at ones conceyue, and perfitly cōprehend either suche matter as he wil vtter in speach to the eare, or in any corporall demonstracion to the eye. The carpenter for example as he excelleth in cunnynge so dothe he

he conceyue so muche the more sodenly, & with a smal short thought represent to hym selfe all the hole frame of that he wyll worke perfitely, which hath a longer tyme in vtterynge of it, and hath a dystaunce of doinge whiles the carpenter draweth it in paper, and afterwarde a longer doyng, whyles he setteth it forth in ỹ matter. But the absolute acte in the craftes man, which was in the mathematicall representation, that is to saye, deuyded from corporall matter, that act in the vnderstandynge hadde no doynge in anye perceptible distance, but was past doynge and perfytted in a momente, in a very connynge exercised man. Wherefore if we maye thus thinke of an excellēt craftes man in his doynges, and ioyne to the acte a perfection in a mōmēt, it were an absurdite to thinke

of god lesse excellencie and cal his acte yet doinge, whose actes be perfited with lesse then a thought, and can not be, but incontinētly perfit, in him that is all perfitnes it selfe. Here I looke ye wyll say thus, yf we agree herein we must say further, ỹ man can not thynke the election and predestinacion in god perfit, onlesse he thynketh thē done, for that is perfit ỹ is done, or els if it be not done it is not perfyte. And afore I sayde, we may not thinke of them as done, so as by the same reason, we may not thynke of them as perfytte. Note well (reader) that I shall now say, and considre, howe muche goddes actes excede mans vnderstanding in al actiōs of man, wether we cal them done or perfyt, though they haue but an instante or a moment, for the doinge and perfection of them: yet there is in them all of those

Man hathe no meane to comprehende gods secrete actes.

those that be done, by the leste and shortest thought, thre thinges to be considered. A beginnynge of thacte, an ende of it, & a mouynge from the begynninge to thende. As for example, In the connynge craftes man, in conceyuynge of the matter, he wyl speake or make in plat, or in a musician, that deuiseth with a maruelouse celeritie, the descant that he playeth vpon his instrument, which is a wonderfull swiftnes and agilite of the powers of the soule, in these actions there is none so short, so swift & tyne, but there is a begynnyng, and from ỹ ende of begynnynge, a mouyng to thende of perfection, by which thre cõsiderations, we iudge of our actes as done and perfit. Nowe of god, we be lerned to saye trulye, that before ỹ world there is no begynnynge, as we vnderstand begynnyng, and so

The leste thought of man hathe thre partes.

not the begynnynge ende of anye acte. In god also there is no mouynge at all, for what so euer moueth is iudged thereby imperfyt, for mouynge declareth a want of that whereunto it mouethe, whyche in god can not be. In god also there is no ende at al. So as those thre, whereby we consider done, vndone, doyng, and perfit among men, be clerelye taken away from our consideration in God, and yet for wãt of more perfit knowledge and more perfytte speache, we be bolde to speake of god, with suche wordes as we haue in our tonge, whereby we may not take further boldenes to go through, and measure goddes actes either by oure wordes or ymaginacion to be like ours. For in the begynnynge of the gospell of saynt Johñ where saynt Johñ sayeth of the seconde person the very worde of god (In

so may myght fynde.

the

the begynnynge was the worde) yf a man shulde haue the same ymagination of a begynnyng spoken of god as he hath of a begynnynge, when he speaketh of the begynnyng of saynt Johñs gospell, and because the gospell hathe an ende to begynne at, that god hath also an ende to begynne at, for so hath euery thinge that begynneth as man conceyueth it, or els there is not in oure ymaginacion a begynnynge, we shoulde gather by saynt Johñ that god is not eternall, because he was in the beginnynge as the wordes of saynte Johñ speake playnly to our ymaginacion, such as our reason conceyueth, fansyenge an ende to euerye begynnynge whyche ende when we can not fynde, we saye that thinge hath no begynnyng, as a rounde cyrcle in consideratiō of it selfe hathe no begynnynge,

because it hath no distinction in
one place more then other to be-
gynne at . And yet speakynge of
god without end, we vse the word
(beginnynge) for we haue none o-
ther worde to speake, and so lyke-
wyse of goddes knowledge, electi-
on, and predestination, we speake
by suche wordes as we haue, si-
gnifienge them vnto vs as done
and perfyt, and so be they in dede,
but not as our actes be done and
perfit, and therefore to be called
paste and perfytte whereby there
shulde be in thaction a mouinge
from the begynnynge to the ende,
but they be done, as god worketh
without tyme, where is not paste
and perfyt, as god worketh most
perfytely, that is to saye, in suche
wysedome and perfection as mās
reason can not comprehend, ne cā
therefore skyll to frame the doing
of them, with mans free wyll, and
free

free choise to be the cause of eche mans owne dampnacion without iust murmure of the want of goddes election. And therefore if mãs busye presumptuous wit could be cõtent to let alone that is not lerned hym to knowe, but onelye to worshyppe and occuppye hym self, in that he is commaunded to do, he shulde no more trouble him self herewith, then amonge masons, the hewers and squarers of stone trouble theyr mayster mason, to question with hym howe such and suche a molde appoynted them to worke after, aunswereth in the tracynge, and wyll agree in the worke, amonge whome, because they haue conceyued a reuerente opinion of the mayster mason, cõfessynge their ignoraunce not to atteyne his highe knoweledge, euery man as is prescrybed hym worketh in silence somewhat ley-

surly (men say of masons) for their own ease, but yet they worke. God whose wysedome is incomprehensible, whose knowledge is aboue all knowledge, and connynge aboue all connyng, hath traced the plat of the building of his church, and hath for a mould where after to square the stones, sent our sauiour christ into the world whom he hath willed vs to heare and folowe, beynge his very ymage and the manifestacion of his wil, commaundynge all his stones to be squared after that moulde, wherwith because god for oure comfort telleth vs, that he hath care of the squarynge of the stones, and therfore hath before the begynnynge of the worlde chosen and predestinate those that shalbe square stones, we leaue worckyng and squarynge after the mould deliuered vnto vs whiche is commaunded, and

and fall to questionyng and mu=
synge, howe god worketh him self
his secrete worke of election and
predestination, without exclusion
of our worke in free choyce and
free wyll, the inquisicion where=
of is forbiddē, as aboue our capa=
cite. And therefore saynt Augu=
styne sayde: Searche not who is
drawen, if thou wylt not erre, and
byddeth euery man praye that he
maye be drawen, whiche simply=
eth in his iudgemente, howe that
man maye be yet chosen and be
yet predestinate, as we can speake
of it, or elles why shulde he bydde
him pray to be drawen. And when
we exhorte men by examples in
the scripture to vertue, our speach
conteyneth the same. And when
saynte Paule sayeth, he suffreth
for the electes that they myght be
saued, and saynt Peter exhorting
men to make theyr election cer=
tayne

kayne by good wozkes, both these greate apostels do the churche of god to vnderstande (in the buyldynge wherof they haue ben two pzincipall stones) that goddes election is so done by him, as it impozteth no necessitie in man but requireth a conformite in vs agreable foz the same, which conformite we can not haue but of god and yet not hauynge that, we can not be called truly chosen and predestinate. Saynte Paule to the Collossen. wzyteth in this wyse. You that were sometyme abalienate and enemies in mynd in euyl wozkes, nowe god hath reconciled you, in the body of his flesshe, by his death, that he shulde bzing you fourth holy without repzoche & without blame, in his sighte, so that you continue grounded and stable in kayth, ne be not moued from the hope of the gospel. Con-

sider

syder this texte of the apostell which doth men reconciled, to vnderstand, that they must perseuer, continue, & not be remoued frome the hope of the gospell, signifieng that the reconciliacion of god, implyeth no necessite of cōtinuaunce, but they maye swarue, they maye fall, and therefore doth admonish them there of. Wherefore he wanted not depe knowledge, that said as scrypture doth vs vnderstand, that Thomas predestinatus, toynynge those two wordes in the matter truly together, non potest damnari, for the deuyll can not take out of goddes hande that is his, and yet neuertheless disseuer the worde with the matter of predestinatus, frome Thomas, and speakynge of the same Thomas we maye saye by scripture. Thomas potest damnari. For goddes predestinacion as a superioure cause

thoma

cause doth not violentlye worke to the compulsion of the inferior cause. And god doth so worke in his knowledge, election, and predestinacion, and with such secrecie, as we can not take anye such knowledge of thactes of election and predestinaciō applied to any man whereby to disproue his sayenge to any man particularly. Thou mayest be damned by thine owne synne, and lykewyse to euery perticuler man. Thou maiest be saued by goddes mercy, be the one neuer so vertuouse, at the tyme of my speakynge, or the other, neuer so muche a synner. But to whome so euer we maye truelye ioyne. predestinatus, we must saye of that man non potest damnari. And albeit I shalbe iudged of some to entangle this matter more then needeth, yet wryting to learned and vnlearned I had

a destinat

had rather abyde that checke then to preterinytte any thynge, that I thynke myght serue to the clearynge of suche notes as haue ben made of the scrypture by some of symplicitie, & some of crafte & mischeif, wherwith to encombre the truth of ỹ catholique fayth, wherin to comprehend suche persuasiõ of god (as though he wrought in election and predestinacion necessarily) is a maruelouse subuersion of the hole, as I haue before said, and yet the wordes of scripture be marked to sound so, as when scripture speaketh of the lytle flocke to be by god specially preserued, and howe the electes can not perysshe and God preserueth his electe, wyth the induracion of Pharao, the reprouynge of noughtye men, which truthes be mooste certaynlye true. For Deus uerax est, and yet bicause it is euen as true,

that

that omnis homo mendax, therfore as god can not fayle in hys promysse, so man maye fayle in the receyuinge and reteynynge of that is promised, and also eche man may. And therfore the admonitions and exhortacions in scripture to eschewe fallyng, and to arise agayne, be fruitfullye made to the electe, not so as thoughe Thomas electe, myght be dampned, for that is impossible, but so as (Thomas) speakynge of the same (Thomas) may be dampned. Onely god worketh election and predestinacion, and onely god can ioyne thē truely with Thomas or Johñ, mary Thomas and Johñ may presume, and that waye play the foole, to ioyne them selues, by suche newe beleke as the deuyll by his postelles frameth now a daies to election and predestinaciō, and saye as one hath sayde to me, I knowe

Note that I say not eche man shal, but may.

knowe my selfe predestinate. I merueyle where he had learned that lesson beyng yet quycke and quethynge and suche one as myghte fall. S. Austen although he knewe the lesson very harde and wolde we shulde not searche, whome god drayweth and whome he drayweth not, yet in his worke (de predestinatione) he semeth to gyue a forme, to lerne predestinacion, sayenge. Discе excursu predestinacionem. &c. So as they that flye vyce, and chose vertue, and runne in vertue gladlye, and ascend frome vertue to vertue they may well be assured, that the profyt in vertue is by goddes helpe and grace, and when they are in payment of the generall tribute (for synne) which is corporall death, at whiche paiement they may say. Cursum consummaui, they may thē lyke good scoolers reioyce, in the knowledge

The lesso of predestinacion in eche mā tyll he hath made an end of his course in rennynge.

of the lesson of predestination and acknowledge the election of god in them, with a certayne hope and expectation of that is prepared for goddes electe, but whiles men be wauerynge in the see of this worlde before they be arryued in the hauen, of passage from this lyfe, suche talkers and reasoners of goddes election and predestinacion, to persuade necessite, do it not for any godly fruite, but for a worldely lewde pollicie, to exclude from sinne, both shame and blame to the worlde, which twoo amonges manye, let and hyndre many carnall pleasures, and where necessitie is persuaded, can not in dede haue place. For who is to be blamed, for that he can not eschue? for who shulde be a shamed of that he can not auoyde? wherefore shulde saynt Paule excommunicate the Corrinthian and blame him

hym for his fornicacion: or saynt Peter against Ananie and Saphira his wyfe, gyue a sentence of such efficacie, as wherevpon shuld folowe corporall death for lyenge, wherein they myght haue pleded, if necessitie had ben by the lerning of these two chiefe apostelles approued, that they did as they were ordered and walked as personnes not chosen but indurate, whether necessitie ledde them by god appoynted. But the true teachynge of christes churche abhorreth necessitie, and yet worshyppeth for moost certayne truthes, goddes prouidence, election, and predestinacion, whereby we be taughte that god is auctor of al our helth, welth and saluacion, the circumstaunce of which worckyng in god in his election and predestinaciō, althoughe it be as impossible for mans wit to frame w̄ our choyse

and free wyll, as to deuise howe a camell shulde passe through the eye of an nedle, withoute makyng ꝑ nedles eye bygger or the camell lesse, yet ꝑ is impossible for man, is not impossible for god, And in that beleke we ought to acquite our selfe, and not be ashamed to lerne and confesse ignorannce in these high misteries, wherein an arrogante proude curiouse wit should clerely be put to silence, & yet neuertheleste a sobre humble spirite by a deuout searche and consideracion may lerne somewhat, wherewith to represse and subdue the temptaciõs of carnall reason euer murmuringe to the contrarie. For which purpose all the holy fathers of ꝑ greke church and besides sayut Austen, other of the latten also, haue reuerentlye spoken somewhat of lyght in the matter of election and predestina-

cion

cion by distincting goddes knowledge, from his election, as the cause from the effect, and thus cõsidered of god. That god in his hye counsayle determining to create man, he sawe and knew mans fall, whiche knoweledge coulde be no cause of thalteration of his decree to create man, for then we shulde graunte in god inutabilite of his decree by his knowledge but there with god decreed to repare and restore that falle in man, and by the aboundaunce of his goodnes, and by the renouacion of man in his redemption, to encrease mans felicitie. In which renouacion of man, god choseth as he seeth in his diuine prouidence those that shall receyue and vse his gyftes accordynge to his wyl, and reproueth them that he seeth before wyl refuse them and worke theyr owne confusion, and so pre-

destinateth such as he hath chose, by whiche ꝛdꝛe gods knowledge is the cause of his election, goddes election the cause of his ꝓdestination, ꝓdestinacion the cause of callynge. ꝛc. After which declaration mans reason coulde not gather, that gods knowledge of that is to come, shulde moꝛe be ỹ cause of that he knoweth befoꝛe to come after, then mannes knowledge, to be the cause of that is past, whiche by gods gyft man knoweth with god. Herein god is not compared with man, but aunswer is made to the carnall reason, whiche men make ampsse of god. Gods knowledge they saye is infallible in all thinges that shalbe, and that is moost true, but the infallibilitie is no kynde of cause, of the thynge thereby so to be caused, to be, but onelye an assuraunce that the thynge as it is knowen of God,

shall

shall so be. God is the cause of all causes, and in the creacion of all natures and recreacion of mans nature, by grace, hathe ordered thinges to moue and worke by theyr immediate speciall causes, not all necessarilye, but some with interruption and some casuallye and principallye aboue all, man by free choyse of that is offred him, by whiche excellent gift man differeth from other creatures. Now as god hath ordred the worlde, so he most perfytely knoweth it, that is to saye, that is necessary, euen so necessary, that is casual, casual, that is of mannes free choyse, as wrought by mannes free choise. And euery thing as it is wrought, God knoweth it wroughte, knowynge them as doone by the inferioure causes, not ordeynge them so to be done by his prouydence or infallible knowledge.

Here reason spoorneth and sayth, god myght haue chaũged it, when he sawe it shoulde so be, and not haue made man inclineable to fal, when he sawe he wolde fall before he made hym. Here is a homelye talke of god. And hitherto men come, when they forget their reuerence, and dutye to God, to be so perte with god as to controll his worckes. Nowe men be suffred to loke on gods secrecies, they wyll begyn to tell hym howe he myght haue done better. But yet he that thus replieth must fyrst confesse, ỹ the knowledge of god although it be infallible, yet it is not the cause of all that is knowen, for in knowledge, god onely seeth moost perfitly the worckes of al natures, as they be, and mannes reason that wolde fynde faulte, can not consider goddes knowledge to be in prioritie to goddes decre, to cre-

ate

ate man, wherby that knowledge as it folowed, and was no cause of it, so it coulde be no cause whye to alter it, and then carnall reason muste be aunswered as in the lyke a carnall man wold iudge. A carpenter that determineth to make a house, and therein a dooze, yf he hadde therewith the gyfte of prophecie to knowe thynges to come, and so to se, that theues shoulde after go in at that dooze, and robbe the house, wolde ye call in mans reason the carpenter the cause of the robbery, because he made the house with a dooze at whiche dooze he sawe the theues shulde entre? If the carpenter were charged in reason therewith, and with his knowledge before, he wolde for him self say: I made a house whiche of conuenience to be a house, required a dooze, and therefore I made the dooze, not for the the-

ues thabuse it, which I sawe wold
folowe, but for the owner to well
vse it, and then if thecarpenter did
therewith before, bydde the owner
take hede of the daunger, lyke to
folowe, what canne be sayde fur-
ther to the carpenter: who myghte
reasonablye alledge yt he shoulde
haue made no doore at al, he shulde
not haue made a cõuenient house,
for withoute a dooze, it hadde not
ben perfitelye a house. Can anye
man further replye to this car-
penter, onlesse a man wolde saye,
that the carpenter was also after,
the theke hym selfe, as men wyll
not feare to saye of god blasphe-
mouslye, that he is the auctoure
of euyll. Nowe if carnall reason
muste nedes admytte this in the
carpenter: whye shoulde the same
reason spurne agaynste God to
make hym the cause, because when
he sawe howe man wolde abuse

free

free wyll which he gaue hym, that
yet god gaue it hym where the de-
uyll entred, as at the dooze, and
robbed him. God gaue man that
excellente gyfte of free wyll foz an
ozname nte and a conuenient vse,
and admonyssched man to beware
of the misusynge of it to disobedi-
ence, gyuynge a lawe to be obser-
ued, as matter wherin to exercyse
his free wyll. If God hadde
made man withoute free wyl and
immutable, he hadde not ben then
pzoperly man, hauynge mutabili-
tie to good and cuyll as a diffe-
rence from god, a body cozpozall
to differre from aungels, and free
wyll and free choyce, to differre
from other beastes vnreasonable.
And is not he a foyle wozkeman
that wolde deuyse to haue God
doone, otherwyse then he hathe,
oz elles because malyce haue
wzought in mā malyce, wold take
god

god for immediate cause of all ꝑ is done, which were abhominable blasphemouse abhominatiō without oute all reason, and agaynste all lernunge: God is ꝑ superior cause, without which nothinge worketh, as lerned men haue discussed it, in actu substracto, but mans free choyce, and the deuyll adde the mysschief to euerye acte where any is, and be the immediate causes thereof, who although they haue god author of their beynge, yet he is not author of their noughtines, whiche is caused by their corruption engendred in them by their fall from god. And thus thou seest good reader that yf reason shulde contende with reason in discussion of goddes workes, necessite shuld be excluded, and not implyed in goddes prouydence, election, or predestinacion. For god, Quos presciuit predestinauit, of whiche

ynne is of
an and the
uyl, and tā
t beof god
ho ie all
odnes.

worde

worde (prescinic) the holly fathers learned men and deuoutlye learned as afore, haue noted goddes election to be accordynge to his knowledge, of them who shuld receyue and reteyne with perseueraunce gods giftes. Wary sainte Austen troubled with the pelagians, who for confirmation of their error searched out places of scripture, and writhed them violently as heretiques alwaies do, to their purpose so extollinge mans endeuor, as they dyd iniury to the speciall grace and gyftes of god, for auoydynge thencombre of these subtyll heretiques, thoughte not necessarie to folow the rest in that poynte, whereby to note the cause of goddes electron to be any wyse referred to thendeuor of man but only to be in gods wyll, whych is most iust, and wherein isno acception of persons. And yet S. Austen doth

Saynte A
gustine in
sideration
goddes ele
on, agree
not thoug
ly with oth

)aynte Au-
yne abhoz-
th neceſſite

doth not ſo diſſent from the other fathers foz auoyding the pelagi-ans as he doth any thinge fauour thopinion of them, who nowe a daies by vnderſtandynge of thoſe actes of election and pzedeſtina-cion in god wolde eſtabliſh mere neceſſitie. And as foz my ſelfe myndynge to ſpeake of this mat-ter. Fozaſmuche as I haue ſene ſaynt Auſten in this poynt diſſent from other, not with contencion but rather thereby to exclude the matter of argument that mpghte ſerue the Pelagians: I haue not made foundacio to diſcuſſe thelec-tion & pzedeſtinacion of god after thoſe deuout mens conſideration but by declaringe what blyndnes men haue in goddes wozkyng to put men in remenbzaunce to woz-ſhyp that truth and confeſſe oure ignozaunce. But ſomewhat wyll here be gathered by the waye,

)ceaſion ta-
en of a diſa
rement in
mine part,
) contynue
ll,

that

that men dissente from men, doc-
tours from doctours, fathers frō
fathers, and why shulde we then
(saith your sect) regarde men, doc-
tours, or fathers, but all resort to
the very fountayne of gods word,
and thence fetche pure, syncere,
clene, vndefiled water, and not to
resorte to mens puddelles that be
myerie, troubled and not clene.
If saynt Austen dare disagre frō
the rest whye may not I disagre
from him (or you) and fromthe rest
also, and cleaue onely to goddes
worde: Gods worde is the lyke, &
whether shulde we go but thither,
and there is playnes. God sayth
he is omnipotent, and he sayeth
truely: He saith he knoweth all,
and he sayth trulye. He sayeth he
worketh all in all, and he sayeth
trulye. He sayth I haue made the
wycked to the euyl day, & he sayth
truly. He sayth there is none euyll

in

in the citie but he hath made, and he sayth trulye. God sayth he hath indurate the harte of pharao. And he sayth trulye. And alwaye god sayeth truelye: And all men be lyers as Daupd sayth. Filij hominū vsquequo diligitis uanitatem & queritis mendacium? Ye chyldren of men ye loue continually vanitie and searche out lyes. Hereunto In aunswer. I wyll say somwhat, that of God here be rehersed manye truthes, & as they be spoken trulye. And yf they were also truely vnderstanded, then al were well and playne. And they say men be lyers, therein they saye also trulye. But yf the scripture affirming men to be lyers shulde be also perpetually vertied in them whom god endueth with his gyftes of truth and learnynge, that vnderstandyng wolde serue to wype out all, but that is not the sence of ỹ scripture, where-

When he all inclined to lie ut do not in ll thynges ye, sayut Pe er lyed not onfessynge, u es filius ei viui.

in is

in is declared what man is deſti-
tute of god, and lefte to hym ſelfe.
Wannes coꝛrupt nature, not illu-
minate, noꝛ directed by goddes
grace, deliteth in vayne thinges,
erreth, wandereth, loueth fanſies,
& ſeketh that hath no ſubſtaunce
oꝛ beinge in it ſelfe, and is there-
foꝛ vayne, and counterfayt, and
ſo a lye. All wiſdome, all truth, all
vertue, is of god, & without god
man is blynded with vanities
and lyes, but our ſauiour chriſt
hath foꝛ our ſake ouercome the
deuyll, deſtroyed death, ryſen foꝛ
our iuſtificacion, and aſcendinge
into heauen hath geuen gyftes to
men and ſent the ſpirite of truthe
to be amonges vs, whereby man
is able to knowe the truthe, con-
feſſe it, & vtter it, to the edification
of other, agaynſt which ſoꝛt of
men the ſcripture is alleged out
of purpoſe to ſay he is a lyer be-

cause he is a mā. And herein those that so improue all men generally they forgette that them selfe that so speake be men also, and then by the general reproke of men in their mouthe they proue them selfe to lye, and if that be so, thē that other men saye is truth speakynge contrary to them and thus the matter is brought in a circle to a confusion by a sophisticall speache called (menciens) by eche mans mistrust to an other, and eche one there fore callyng an other lyer. For if I wyl improue the doctryne of them that haue wrytten because some dissente from them, howe shoulde any newe man require hym selfe to be beleued dissentinge from thē also, mary no (saith the Anabaptist) and beleue not me without I bryng scripture. Nor beleue not me sayeth the Sacramentary without I bryng scrypture.

Menticns, is the name of a sophisme called in greke ψεῦδόμενον, when one parte of the speach detroyeth an other of the same speach.

Beleue

Beleue not me sayeth the Arriane without I brynge scripture. Beleue not me sayeth Joye withoute I brynge scrypture. There was neuer heretique but bosted scripture, as all the Jewes bosted Abraham for theyr father, and scripture by goddes sufferaũce is subiecte to mannes peruersitie, and is to good men, Odor uite ad uitam, and to euyll men, Odor mortis ad mortem. Scrypture is a swete pure flowre, whereof spyders gather poyson and bees honye. As thou arte that cryeste for scrypture, so shalte thou gather of scrypture. Goo thyther instructed with holsome doctryne, and there thou shalte se it confyrmed. Goo thyther infecte with malycyouse opynyons and there thou shalte wrythe oute matter, wherewyth to maynteyne them. And so the deuyll dydde when he tempted

Who flyeth most buselye to scripture

Scripture of it self all truh.

Christ, thence he fetched his armour wherwith to fight w̄ christ. And so do all heretiques to fyght with the churche. As for the dissē tion betwne the fathers of the churche in exposicions of scriptures hath not arrisen of purpose to impugne anye true catholyke doctryne, but for defence of that hath ben impugned by malicious heretiques. Amonge symple deuout men eche text semed to beare witnes to euery truth, and where good men with good men entreated the matter so the conclusion were catholyke and true, they semed not ouer curious to searche out the propre textes for confirmacion of that they affirmed, not for necligence, but for declaracion of the perfite beleue in the matter, whiche when it beganne to be impugned of euyl men, good men for defence of truth, were fayne so to

The simplici of tholde thers not riuing with ritiques

considre

considre what they sayd or graunted as they gaue thereby none aduauntage to the aduersarie who studieth onely to inuade and violate the truthe. Saynt Austen in contencion with the Maniches was very precyse for free wyll whiche they impugned, and with the Pelagians was precise in defence of grace, whiche they impugned, and for defence of the truth, whiche he sawe brought in daunger, fought with scriptures lyke a stoute champion, as Dauyd with his stones to ouerthrowe Golias, wherin howe so euer saynt Austen dissented from the rest, it is not to be accōpted as a disagremente in any truth necessarye for our edification, but as the feate of a wyse warriar for defence of truth to eschue such occasion as noughtie men wold gather for ẏ subuersion of ẏ truth. And in this wyse good

p̄cyse.

men learned, maye humblye disa-
gre with a deuoute intente to de-
fende the truth, whyche we ought
not so peruersly to take as though
all suche good mens labours and
trauailes in theyr position of scrip-
tures were to be contempned, and
as though eche man by hym selfe
alone coulde vnderstande and ex-
pound scriptures in the true sense,
whiche asseueracion howe true it
is the prodigiouse and monstru-
ouse opinions whiche haue ben,
and be at this daye, gathered of
scrypptures do declare, wherein as
god dyd in the buyldynge of the
towre of Babylon, to depresse that
arrogant enterpryse, confounde
Confusiō of vnderstādyng with multi-tude of dy-uerse straūge opinions. the vnderstandynge in one tunge,
and deuyded it into many: So in
this tyme when eche man with a
gaye pretence of resortynge to the
scriptures, and to the fountayne,
withoute the teachynge and in-
struction

ſtruction of other catholique men, do arrogantly enterpꝛiſe to builde them ſelfe a knowledge to reache to gods ſecretes, one catholyque faythe is deuyded into as manye ſundꝛy opinions & perſuaſions, as was the one tunge at the building of the towꝛe of Babel, into diuers languages. And therfoꝛe we muſt remembꝛe, although ſcrypture be the foundacion and grounde of al truth, yet it is darke and obſcure to ſenſes vnexercyſed, and god geueth not all, the ſpirite of pꝛophecye, and yet god hath geuen it in his church to many who haue left it teſtified in their labours, not ſo as ſometyme they ſhewe not them ſelfes as men, and to ſpeake of thē ſelfe (and therefoꝛe muſte be ſo warelye and yet reuerently redde) but ſo as their conſonaunce and agremente togyther in the matter of doctryne where they agree,

may leade vs to considze the moze certaynlye the truth in scrypture, and those good men not vpon eue ry alteration one from an other to be reiect oz contemned of vs as lyers, as men wolde nowe a daies haue it, bearynge euerye man in hande that he maye (so he vnder= stande englysshe) lerne him selfe a= lone, whiche is the deuylles per= suasion to spercle that is gathered and where we be a congregacyon to make eche man wander frō his felow, & eche man onely to beleue him self. And therevpon to folow, as you mayster Joye teach after= warde to be sayde to eche man, As thou beleuest so be it to the, and so the churche to be in no place a churche as anye polityque bodye, neyther the churche of Englande, ne the churche of Fraunce to be v= nite within thē selfes in gouerne= mente, and whervnto by scripture

mens

mens desperate faultes should be
toulde neither in the hole to be v-
nite in sacramentes, and true doc-
trine, but eche one man to be a
churche alone, and therefore eche
one man to fast alone (if he fast at
all) without daies appoynted for
the hole body to faste together.
Eche one man to praye alone (yf
he prayeth at all) withoute dayes
or houres, appoynted for the hole
bodye to praye together, and so all
to be alone, alone, alone, myne
owne self al alone. And then to be
deuoured of the deuyl alone, with-
out comforte in wildernes alone,
and so synge vp the free mannes
songe of alone, whiles we be here,
as thoughe there were none other
life after this, for thitherto wil re-
sort the issue of the sore, when eche
man presumptuously geueth him
selfe alone an vnderstandynge of
goddes scriptures, and contemp-
ninge

Note wel th
inconuenie
of alone.

nynge that other men deuout and lerned haue wrytten, trust to theyr owne sense contrarye to the wyse mans aduertisement, or rather lustelye so to bost forth for knowe-ledge that they lyke to saye they knowe because they wolde in dede haue it so taken whether it be so or no. And suche men, what so euer is sayde to the contrarie of that they ones say they knowe, eyther they make a lyppe at it, or yelde with sylence to seme to gyue place to auctoritie for the tyme, or yf they dare speake, lay theyr hande on their brest, and saye they spake as theyr conscience serueth them, or tell howe they haue prayed for grace & can not beleue the contrarye, some lyfte vp their eyes and wysh that the truth may sprede abrode that hath ben longe hidden. And thus as they wolde haue it, they wyll haue it, & be clerely deefe

Obstinacy in presumption of knowlege

to

to any other teachynge. And therfore as I haue rehereed after contempte of thexposicions of other, they say gods wordes be playne to proue mere necessitie, and yet they myght say otherwyse & they wold for any necessitie ẏ forceth thē so to say, for ẏ scriptures, they bringe in, enforceth thē not at al, and that they know wel ynoughe, & myght therefore in the predestinacion & election of god confesse with me, ignoraunce, yf they lysted so to do. For of my selfe, I shall saye thus, what so euer opinion men wolde for their purpose haue persuaded of me abrode that I shuld vse carnall wytte and sophistrie in thentreatyng of scriptures, I protest openlye and take god to recorde, ẏ I neuer yet durst be so bolde, to gather any sēse of ẏ scripture, but such as I had redde gathered alredy in good authors, whose spirite,

I durst

I durste better truste, then myne owne. I knowledge and confesse myne owne pouertie therein. I knowe none opinion of myne owne fyndynge in scripture, and what so euer gyfte other haue, scripture is to me ouer darke, to vnderstand it alone, without the teachynge of other, suche as haue lefte their labours therein, in writinge behynd them. Of whom togither with the scryptures I haue learned, to speake of predestinatiō as I haue written, and of iustification thus: That god only iustifieth man, accordyng to the scripture before alleged, Quos uocauit, iustificauit, and in an other place, Deus iustificat. And herein the worlde maketh no controuersy. A controuersie there is, howe God worketh this iustification in man, whether to iustifie man, he giueth hym one gyfte of fayth or two gyftes of

fayth

faith & charitie. And in this cōtro=
uersie, one thing is very peruerse,
that those which saye that god iu=
stifieth man, with one gift of faith
onelye, wyll be seene more to extol
god in his fauour vnto man, then
they that saye God geueth three
gyftes in the iustificacion of man.
And because the worde (onely) that
hath and doth meynteyne muche
bablynge, hath ben ioyned by thē:
to fayth, to say that onely fayth
iustifieth, to defende ẏ, they trou=
ble the people with a fyne distinc=
tion of offices, & say that in iusti=
ficacion of man, it is ẏ onely office
of fayth to iustifie, & charitie and
hope, there waytynge without
office whiles the man be iustified.
And so (onely) is nowe shifted frō
fayth to the office of fayth. And
these be they that accuse other men
of darknesse. But ẏ scripture tel=
leth me that he who loueth not re=
mayneth

Onely.

A prety shif
from onelye
fayth iustifi
eth, to fayt
onely iustifi
eth, and an
row differēc
to the rud
reader.

mayneth in death. And therfore it
ỹ state of a iustified man be like in
Chryste: Charytye, whych is god-
lye loue hath as well her office, in
iustyficacyon, to gyue lyfe, as
faythe hathe her office to be the
knoweledge the mooste certeyne
grounde and foundacyon of it,
and hope her office to be placed
and establysshed vppon them
bothe. In recepuynge of whyche
gyftes how man worketh by god-
des callynge, to turne to hym, and
vse that is offered of hym, acco-
dynge to their effectes: I shall
speake after at large, aunswerynge
you mayster Joye, who semeth so
to terme suche workes, as I saye
man doth to atteyne iustificacion,
as thoughe I mente daye wor-
kes, or weeke workes, and eyther
not knowynge in deede, what I
ment with Barnes, in workes be-
fore iustificacyō & to thatteynyng
of it:

of it: or elles dissemblynge youre knoweledge, to engendre matter of skoffynge, ye triumph of me at your pleasure, whiche I shall yet tempytte, and somewhat open, of what force your matter is, that ye violently wrythe out of scripture. And fyrst ye bryng in that if Winchester hath done al that god hath commaunded hym, he is but a seruaunt vnprofitable. And this text of scripture ye bringe in to dimynysshe the estimacion of good workes. And thus gods holly scripture is prophaned by you, & wold be sene to vtter onely that the spirite of god telleth you, with suche a mere sincerite, yit hath nether hony nor ware. For this text of scripture is wrytten to admonisshe vs what a good lord we serue of god, who hauyng no cõmoditie or profyt by our seruyce, doth neuertheless alowe and commend our seruice.

An exposicio of the scripture, that we be seruaũtes vnprofitable

uice. So differeth the seruice of god and the deuyll, the seruyce of god from the seruice of man. For the state of a seruaunte amonge men is to do their maisters profit, and not their owne, forsomuch as they be seruauntes. And therefore to an euyl seruaunt it is said commonly as a rebuke. Thou arte a leude seruaunt, thou sekest thyne owne gaine and not thy maysters. But in the seruice of god, such as be seruauntes professe openly, and truly affyrme, that they be vnprofitable to theyr lorde god, as the text by you broughte in testifieth, who nedeth no seruyce of vs, ne can not be increased or diminished by profyt or lacke of oure seruice. And yet he hathe so muche care of our welth, that albeit oure seruyce is not profitable to him, yet he cõmendeth it because it is profitable to vs, and therfore saith to a good ser-

seruaunt, Euge. well sayde ser-
uaunt that art good and saythfull,
because thou arte saythfull in a
fewe, I shall appoynte the, ouer
moze. And mozcouer declarynge
howe our seruice is pzofitable to
our selfe he byddeth vs, yf we wyll
entre into lyfe, to kepe the com-
maundementes. And so that scrip-
ture that is wzytten to teache vs
one thynge ye bzinge it in foz an o-
ther. Bycause god putteth vs in
remēbzaunce of the nature of our
seruice to him that he hath no pzo-
fyt by it, whereby we shuld know-
ledge his gratuitie and goodnes
to be so much the moze towardes
vs, ye wolde we shoulde take it,
that god careth not foz oure woz-
kes in his seruice, and yet we be
delyuered (as the pzophete sayeth)
from the handes of enemies, to
serue him in santite and holynes
all dayes of our lyfe. The grekes

grosse pro
erbe of the
reders.

by a grosse prouerbe, wolde putte men in remembraunce what inconuenience foloweth of thabuse of good thinges out of their place sayenge of him that so dyd abuse his necessaryes, howe he opened his locke with his hatchet, and cleued his woode with his keye. And after this sorte the scriptures be broughte in by you, and other of your sect, al out of purpose they were written for. And yet when some so do, then they boste moste, that they bring nothing but scripture, and the word of god, and the mere truth, playne speache, simple language without iugglynge, sophistrie or mannes traditions. And when al commeth to al, for so muche they bryng a truth in dede, but to a wronge purpose, as is a hatchet to open ỹ locke, which can do but burst it, and yet can not be denied but it is a good hatchet, a

good

good to cleue wood. And somtyme
againe the scripture they bryngе
in is euen as dull (to the purpose
it is brought in for) as is a keye to
cleue woode. After which sort pre-
destinacion, beyngе signified vn-
to vs, for our comforte, to declare
what care god hath of vs, where-
by we shoulde be more encoura-
ged to worke haupngе god to our
helpe, the same is vsed as an hat-
chet to open the locke, whereby the
lesse to care for our workes, vpon
pretense that god hath done all.
And lykewyse in many other pla-
ces of scripture, yt I wolde tarye
to reherse thē. But nowe I wil re-
turn to you maister Joye, & where
ye appose me whether when I cō-
sidered theffect of christes passion,
I beleued it or no? I professe, I be
leued it. Thē ye aske whether I be
leued it to be effectuall to me? To
this I aunswer you, that fyrste I

Keye

An aunswer to Joyes exa minacion of my beleke.

beleued it was and is effectuall to me in my baptisme, wherein I obteyned remission of synnes, and renouacion of lyfe. I haue beleued, and beleue it also effectuall vnto me, in the sacrament of penaunce, whereby to recouer the state of grace, from whiche syth the tyme of my baptisme, I haue dyuers times fallen by synne. And lykewise I haue beleued and beleue that in the vse of all the other sacramentes, as it hath pleased god to ordeyne them, Chzistes passion is effectuall by wozke of God in thē, to conferre grace vnto vs. And generallye I haue and do beleue the passion of chzist to be effectual vnto me, when so euer and as often as I by the grace of god, purchased by the same passion, do vse my selfe in fulfyllynge of gods wyll, as the scriptures and the true vnderstanding of them, teach me, the

obserua-

obſeruacion of whiche teachynge, ye may call and it pleaſe you (and ye wyll nedes make me thauthor whiche I haue not hitherto taken vpon me) Winchesters condicion. And therfore Wynchester ſayeth that becauſe ſcripture doth require of a chriſten man, that he be baptiſed wherby to be incorporate into Chriſte, and beynge partaker of his death and reſurrection, obteyneth remiſſion of ſynne, and is borne agayne of water and the holye ghoſte, Wynchester ſayeth as ſcripture teacheth hym, that Baptizetur unuſquiſq; in remiſſionem peccatorum. And this one of Wynchesters workes, and implyed in his condiciõ, that ye wonder ſo muche at, and calle ſo darke and confuſe. And generally when Chryſte ſayeth: Come to me, ye that be charged with ſynne and I ſhall refreſſhe you, my teachynge

An accompt of ſuche workes as I mẽ required to a reyne iuſtification.

is as ſcripture enkourmeth me, that he that is called, muſte do ſo muche as goo, when he is called, with the helpe of the caller, without whych he can not goo. And this is also one of Wynchesters wozkes. And when God sayeth, beleue, I muste beleue. And this is a nother of Wynchesters wozkes. And when God sayeth, loue, and gyueth the gyfte of it: I muste loue, oz elles remayne in deathe. And this is a nother of Wynchesters wozkes. And al these wozkes whyche seme a greate heape of wozkes, be conteyned in the condycyon that muste be fulfylled foz obteynynge the effecte of Chryſtes paſſyon, beynge remiſſion of ſynne, and a newe state of lyfe.

Anoz by Lynch.

And thus I haue toulde you playnelye my faythe, and also the wozkes I meane of, before iuſtyfycacion, and lykewyſe the condi-

condycyon whyche ye call so con=
fuse and blynde . And thus I
taughte Barnes, and otherwyse
then thus (whiche is the catho=
lyque beleke) I thanke God I
haue not beleued, nor I dare not
be so boulde (as ye be) to frame
my selfe anye other pryuate be=
leue , vppon confydence of the
texte of scrypture ye bryngе, why=
che is lyke a keye to cleaue a
logge : As thou beleuеste so comme
it to the . Chryste spake these
wordes to Centuryo, allowynge
hys faythe so muche, as he sayde
he founde not so greate faythe in
Israell . And it is a ioye to see
howe wyselye ye wyll applye
this to all menne howe so euer
they haue conceyued theyr faythe
whether it be catholyque or no.
And then the Arryane maye
be saued by hys faythe , and
the Sabellyan by hys faythe,

Scriptu
fondely all
ged by Joy

the Marcyonyste by hys kaythe,
the Mahometane by hys kayth,
the Lutherane by his kayth, the
Swynglyan by his kaythe, and
Joye by his kaythe. For thys texte
serueth all. As thou beleueste so be it
to the. And yf anye beleued that
Glottonye were no synne: As thou
beleueste so be it to the. And it is as
fond that ye bryng in of Jairus, &
maketh nothyng to the purpose
ye brynge it for. For albeit ỹ kayth
of myracles were alone with the
kaythe of saluacion, whiche your
authors abhorre bycause Chryste
sayde to Jairus beleue onelye, do
that proue that Chryste requireth
no more of none other where by to
atteyne saluation: Eche man must
do after the tyme of his callyng,
as the parable teacheth. And he
that is called at. viii. of the clocke,
may not stande ydle tyll eleuen,
and fall to worke then, to make a
short

shorte ende, as some do, that fashion them selfe to vse the pleasures of the worlde so longe as their bodies may susteyne, with mynde to serue god when they can not tell elles what to do. Such mē search scripture to knowe who hath done lest, that they may do as lytle as he. And if they that be gyuen to stelynge, wolde studye in scripture the mercye shewed to the theke hanginge on the crosse, to thintent they mighthaue lesse care for their lyfe in the meane season: were not suche learnynge fruteles and perniciouse to the commō welth? And after this like sort doth Joye handle ỹ scriptures, and goeth aboute with his hatchet to open the locke, and with his key to cleue logges. Joye bringeth in another miracle of christe, wherein Christe sayde. thy fayth hath saued the. And here Joye sayeth is no condicion but

fayth. To this I saye that this is not all the scripture, and he that wyll truelye iudge of scripture, he muste ioyne all together. For that is not spoken in one parte of scripture, is spoken in another, and all at the laste muste make one worde. That is in some parte of scripture attribute to fayth (as in this miracle) is in a nother parte attribute to charite, as when christ sayd. Dimissa sunt ei peccata multa, quia dilexit multũ. And in a nother place, to hope, as Spe salui sumus, we be saued by hope. And we muste omit no parte of the truthe, but so vnderstande one, as all may be comprehended. And here I note vnto the (reader) this maner of speache in scripture. Thy fayth hath saued the, without mention of Christes passion, and without mention of god, as though a man might arrogantly

...o scripture ... but one ...ord in sẽse ...ithout all ...pugnaũce.

cogantlye saye: I haue saued my self, my fayth hath saued me, wher by euery man myght be noted his owne sauiour. But this were blasphemouse sophistrie, euen such as men vse nowe a dayes, when they wyll impugne suche deuout speaches as hath ben vsed in ẏ church, when eche man exhorteth other to saue his owne soule, or desyreth an other to saue his neighbors soule, or els moueth hys frende by almesse, prayer, fastynge, and good deades, to worke the welth of his soule. All whiche saluacyons, and workes of saluacion, good and deuoute men, vnderstande to be done (as in deede they can not be done otherwyse) by the merites of Christes passion, and the gyfte of god. And yet these beastes that put no difference betwene a keye and a hatchet, diffame the speach, as though such men fansyed workes

kes of them selfes without god, or thought the passyon of chryst not sufficiente, when in deede it is mente in suche worckes onelye to vse the benefit of chrystes passion withoute presumption to adde or supply any thyng to ỹ same, which were a fonde folysshe, wycked, and arrogant blaspheimy. And in this matter I speake so much, because these ydle talkers wolde discourage vertuouse disposed doers by such malicioulse reporte and sclaũder of theyr good doynges. After your leude diuínite ye fall to fond policy, and askewhether it be more profitable to take forgyuenes of synnes without condicion or tary whyles the condicion were fulfylled. Which question is so fondely concepued, that I wyll aunswere merely vnto it, as the prentyce of London dydde his mayster before the wardens of the crafte, vppon complainte

fashion of
unswere
ete for Joy

complaynte made that the mayster was ouer strete to the prentice in his diete. Whye sonne (q the mayster to his prentice in the wardens hearinge) is not colde mutton good meate? is not cold beake good meate? colde capon good meate? and somtyme a colde pye. Lo (q the mayster to the warden) hath not my prentyce good cause to complayne? The warden checked the prentyce, and sayde he was deyntye that wolde complayne of so good fare. Whereunto the prentyce saide that his maister hadde spoken of muche good meate yf a man coulde haue it.

And so your masshyppe hath said truelye, that a man were better, yf any thynge coulde be better then God hath ordayned it to take remyssion of sinne without any condicion: for then without any endeuoure, all shoulde haue it. But

God

howe shall we haue it so, when God putteth a condicio to it? we must take gods benefyte as it is offred, & not as we wold haue it. Ye talke of wysshyng as myghte satisfye your appetyte, and not as god hath ordeyned & declared his wyl. And yet as though ye hadde clerklye and substancially handeled the matter, ye procede to your triumphe, with, nowe saye on yet agayne Wynchester, and then it followeth in your boke.

vii. iiii rticle. ye.

Ergo by the gyft of god I maye do well before I am iustified.

Ye amarye, this is the conclusion I wayted for. Lo, nowe hath he concluded of him selfe, that he maye do well before he be iustyfyed. This his wel doinge standeth vpon þ fulfyllynge of his condycyon, where ye see he hath his fayth and his workes and yet is he not iustifyed, ergo in that same tyme before he is iustyfyed is he not iustyfyed by fayth nor by hys workes. Here

ye

ye se playnelye into what confusyon he
bringith hym selfe, and what it is to
reason by his owne witte withoute any
worde of scrypture. Wolde God the
papystes hadde no wyser diuines to
defende theyr falce relygyon, selden are
these popyshe lawers good deuines. He
saith he maye do well, and I saye he
maye do euyll to. It becõmeth a lerned
mã so to cõferre the scriptures trewly
vnderstãden that, he be sewer & certayn
of his conclusyon. But perchaunce he
take this worde May, for the merye
moneth of May nexte Apryl, and then
am I content to tary tyll May come
agayne for the verifyenge of his con-
clusyon waityng for his wel doyng, for
hytherto (god knoweth) he hath doue
muche euyll. The lorde amende hym
before Maye, or elles take hym shortly
awaye. Amen. Bycause Win. hath no
scripture to proue his couclusyon, I
wyll helpe hym, but yet I commende
Standish agenst Doctor Barnes, for he
layd on scriptures wrytten & vnwrytten,
englyshed and vnenglyshed as thicke
as hayle, and vnderstode not one word
what he sayd, euen the very doctours
paynted of Paule to haue erred frome
the true faith and loue, and are swar-
uen vnto vayne lyes, whiche wolde be
seue Doctours of the lawe and yet vn-
der-

May.

derstande they not what they saye nor of what thynge they affirme. But to Wyn. conclusion, Thou knoweste good reader, that in scripture there is mencioned a dead fayth and a fayned or false fayth. And also there is a rightwysenes of the law or our rightwisenes and also a lyke iustification, one of faith before god, and an other of workes before men. When Paule had myghtelye proued onely fayth to haue iustified before God, the Jewe not beyng content with this conclusion obiected sayeng. What then shall we saye of our father Abraham? Gote he no iustification by his workes? he was a good father and dyd many goodes dedes. It is trweth saith Paule, but yet hath he not to reioyce therof before god, but onely before men. Nowe let vs set vp my Lorde Gardiner in his Veluets and Satyn alofte vpon his mule trapped with veluet with gilden sterups and bridle. &c. with his ientle men bare head chayned with golde, before and after hym. Who wyll not saye but there rideth a pryncely prelate a gloriouse Byshop to orne and honor an hole realme? See what a clenly sorte of tall men he hath aboute hym, what costely liueries geueth he, what a many of idle belies dayly fedeth he. Hath not Winch. lo, wherof to glorye before men?

men? is not this a ioylye iustification?
Nowe foloweth his conclusion of him selfe sayenge, ergo by the gyfte of god, that is by these worldely gyftes I may do well before worldlye men of fleshely iudgement before I be iustified before God, yet iustified gloriously (in which I reioyce) before men. This is his Iewysshe iustification wherof the Pharisaies so highly reioyced, in so muche that Christ tolde them that he came not to call suche iuste men, but synners to repentaunce, warnynge the people that excepte theyr rightwysnes abounded aboue the Pharisais good dedes, they shulde neuer come to heuen. And Paule sayth that men ignorant of the ryghtwisnes or rightwise makynge of god, and sekynge to set fast (as nowe dothe Wynchester) their owne rigthwisenes, they be neuer subiect to ẏ rightwisnes of god. Wynchester yet knoweth not the office of the lawe, to shewe vs our synnes, to worke wrath, to make synne the more to abound as Paul proueth it to the Romayns, so farre of must it be to iustify. Neither yet knoweth he thoffice & proper place of faith nor yet what thynge fayth is, but conceyueth a certayne fantasticall opinion therof as doth euery speculatyue pharisay and idle hypocrite. And a man shulde speke

after the very order of nature and of the tyme, he muste nedes sette faith before workes, as is the tree before it blometh and the blomes before the fruyte. The seed is cast into the erth before it groweth and fructifieth. The seade is the worde of god saith Christe. And nyghe vnto the is the worde of fayth euen in thyne herte and mouth. Fayth is effectuouse and worketh by loue. And the ende of the precept is loue out of a pure harte (by fayth hartes are made pure sayeth Peter) and a good conscience and of faith vnfayned. I thinke Wine. is not so ignoraunte in his Gramer as to englysshe this terte of Paule. Fides que operatur per dilectionem, as dydde John fysher the byshoppe of Rochester in hys sermon at Paules crosse and afterwarde prynted, thus englysshed, fayth which is wrought by charitie: so settynge the carte before the horse and lyke an vngodlye gardener to peruerte and turne the rotes of his plantes and herbes vpwarde, of whyche I harde as it were an olde prophecye. xl. yeres agoo that such an Antechrist shuld come to peruerte the iustificacion of faythe and turne Chrystes religyon vpsedowne. I am sewre he wyll not sette workes before fayth, no not in the yong baptyzed infantes, nor yet in Paule at

his

his conuerſion, nor in the theſe hanging by Chryſte crucified. It is truth that workes beiug the frutes of fayth ſtandynge in theyr owne place procedynge oute of fayth iuſtyfyenge dymynyſhe not the effecte of Chryſtes paſſyon. For we are made in Chryſte Jeſu to do the good workes whyche God hath prepated that we ſhoulde walke in them.

We are ſaued freelye by faythe ſayeth Paule, yea and that not of workes, for it is the gyfte of god, that we be ſaued by fayth, and not for ourc workes leſte anye man ſhoulde reioyce in his owne dedes. But yf Wynch. put his workes in the place and office of fayth, as the condicion withoute the whyche no man is iuſtyfyed, ſo dymynyſheth he, yea he is iniurioule and blaſphemous vnto the effecte of Chryſtes paſſyon, for by this doctryne his diminute imperfecte and wycked workes ſhulde deſerue vs forgeuenes of ſynnes as though Chryſtes bloude and ſo plentuouſe a redempcyon in Chryſte were not ſuffycyente. Jf by the lawe ſayeth Paule men be made ryghtwyſe, ſo is Chryſte deade in vayne. Loue muſt fulfyll the condycyon (ſayth he) ergo the workes of the lawe are his condicion. Roma. xiij. Now let vs ſee what loue god aſketh of vs, for yf we haue not that loue, we ſhall

neuer fulfyll Wynch. condicion. God commaundeth vs to loue him with our hole hartes, myndes, soules, and wyth all our strengthe, and our neyghbours, ye and oure ennemyes to, as our selues, ye and that euen as Christe loued vs, whiche dyed for vs beynge his ennemyes. He byddeth vs to be perfyte and holy as hym selfe is, not to be so angry with oure brother as to prouoke hym with any euyll worde to anger, nor to desyre anye other mans good, seruaunt, wyfe. &c. no not to loue oure owne lyues in his cause, but to hate oue flesshe and dye for his sake. Nowe tell me Wynchester yf anye one man hath this loue, and so fulfylled your condicion? or els dare your selfe affyrme to haue fulfylled it? yf ye haue not, ergo by youre owne wordes ye shall neuer enioye the effect of Christes passion (and yet speke I not of the perfytte fayth and hope þ euery man, in God is bounde to haue) beware therfore Wyn. howe ye set your saluacyon vppon so harde a condicion, leste ye come to shorte of the gates shuttynge with your. v. folysh virgens. If you hadde once fulfylled (as you neuer shal your condicion, and so perseuering, you nede not to praye. Father forgeue me my dettes, nor neuer to say your Pater noster. For ye owe no loue neyther

vnto

vnto God nor man, ye haue payed all. And yet sayth Paule, owe ye nothynge to any man but mutuall loue, shewynge loue to be a dette euer in payenge and neuer full payed. We shall aunswer for euery ydle worde sayth Christe. But yf Wynchester had accomplysshed his cō=dicion, so myght he go playe and iustle in iudgement with Christ for his salua=cion, hauynge no nede of Christes passi=on, then myghte he clayme heauen of dewtye and make grace no grace, whi=che is a mere free gyfte vndeserued of any man and thus were he one of those iuste prelates whome Chrysste sayde he came not to cal. Is not he a proud foole to whome when god geueth a free iusti=fication in christ, yet wyll he refuse to take it but vpon a condicion, that he de=serue it with suche workes as hym self is neuer able to perfourme? what arro=gant foole wolde thus condicion hym selfe agenste gods wyll? Peter conside=ringe this importable condicion sayde, by faith god purifieth theyr hertes, and wherefore then do ye nowe tempte god so much layenge such a yoke vpon meus necks which nether our fathers nor we be able to bere? By the grace of our lord Jesu christ we beleue vs to be saued as were our fathers. If we shuld saye that we haue no synne in vs, so are

we lyers. Wherfore the scriptures conclude euery man to be a synner and infidele, that of all men God moughte haue mercy. And that the promyse ouer of fayth in Jesu christe shoulde be geuen to the beleuers. Only Christ fulfylled the lawe. And yf Wynchester wolde mok out Paule, sayenge that when he concluded so ofte man to be freely iustified by fayth onelye without the workes of the lawe: that he mente by the workes of the lawe but circumcyspon and the other ceremonies nowe abrogated, and not the lawe of the commaundementes. Then let him heare Paule expowndynge hym selfe of what lawe he mente aunswerynge to suche obiections. By the lawe sayth he, cometh the knowledge of synne, and I hadde not knowen concupyscence to haue ben synne hadde not the lawe sayde: Thou shalt not haue any concupiscens or lust. And then when he wrote his pystles, circumcision and the rytes and ceremonyes were abrogated amonge the christen Jewes, and the Gentyles neuer were bounde to them as was Abraham iustyfyed by fayth onelye ere the lawe was wrytten and before he was circumcysed. And Peter sayd that this same lawe whyche Paule excludethe from iustificacion and Wynch. calleth

his

his condicio, is a yoke importable whi-
che proueth it not to be circumcysion
nor anye of their ceremonyes of Mo-
ses lawe, for these were lyght enoughe
to beare, lyghter and easyer then to not
luste or desyre any thynge agaynst god-
des wyll or for a ryche man to forsake
all and gyue it to the poore, or for Wyn-
chester to caste of his pride his bisshop-
ryke with all his vayngloryе and to be-
come the humble poore pure persecuted
preacher of goddes worde. It is redde
that therewas one man that by suffring
doynge and fulfyllynge the lawe of the
commaundementes came to heuen, euen
christe onelye, In Math. we reade of a
nother youge man that wolde go to he-
uen by doynge some good workes, as-
kynge Chryste, Good Mayster what
dedes shall I do to haue lyfe eteruall?
whose mynde Chryste seynge, dydde set
hym but certayne of the easyeste com-
maundementes to fulfyll them. And he
sayde, as for these I haue done them al
redye, wel then sayd chryst, or rather so
thought, If ye wyll nedes go to heauen
by doyng: I shall set you to do such de-
des as I knowe well ye wyll neuer do,
yea they be impossible for you to do thē,
euen to sell his substance and to geue it
to ỹ poore and so to folow hym now go-
yng forth to Ierusalem to suffer death.

What

What dydde this man I praye you? howe farre went he with Christ thinke you? went he not his waye heuyly from christ? And yet wyll Wynchester go to heauen by doynge and fulfyllynge his harde condicion, I dare saye he wolde skratche his head twise (as dydde this ryche man) ere he solde his byshoprike and hadde gyuen it to the poore. And therefore christe pronounced that it is impossible for such riche men to come to heauen. God therfore trusted vs so litle with the fulfyllynge of the lawe and so by this condicion to come to heauen, that he toke it out of our handes & layd it vppon his sonne christes backe to be fulfilled. For yf he had left our saluacion in our owne handes to be deserued by our workes we had ben al dampned.

Vvinton

Your hãdeling of this my conclusion, declareth plain ỹ ye vnderstãd not what ye say, nor of what thing ye affirme, and that I leaue to ỹ iudgement of ỹ reader, with remẽbrauce of that I haue before written. For ye fondely inproue a conclusion which myght stand & be true, w̃ your fonde pa-

rador

rador of only fayth iustifieth, onlesse in teaching ye wyl so handel the matter as Barnes did, that a mã is iustified before he beleueth. For and if beleue go before iustification, as a cause doth the effecte, then seing in scripture, beleke is called a dede, and proceding from the gift of god, must nedes be a good dede, it foloweth necessarily. Ergo I may by gods gift, do a good deede before I am iustified. But I moued Barnes, of a deede before beleke, that is that lerning to beleue by hearing sermons or reading, wherin the grace of god prepareth mans wyll as scripture sayth, (So truly do you saye whē ye cal me pelagian) I asked Barnes of that deede whether it were good or no: and proued it good. And then bicause it is done before iustification, I brought the conclusiou aforesayde, wherof ye take oc=

occasion to be ioyful in the mery moneth of May. All which your testinges I can so wel digest, as I am not asha med to cause thē to be rehersed in this boke, bicause the buddes of your fruteful lerning may appeare, to considre what frute we may loke for of thē. As for the matter of iustificatiō by faith and worke, was not ment betwene Barnes and me, to be spoken of in this conclusion, and so therin ye striue not w̄ me but w̄ your self, & beat your owne shadow in stead of an aduersary. Where ye thinke I am not so ignoraūt in my grāmer as to englyshe the text of saynt Paule. Fides que per dilectionem operatur. Fayth which is wrought by charitie, and make (operatur) a uerbe passiue: ye thynke not amisse, if I shulde englysshe it worde for worde. But as for the sense, because scripture doth

dothattribute life to charite, with=
oute which fayth remayneth dead
Ise no suche cause of absurdite,
as ye fynde, to saye fayth is set a
worke by charite, and the good ler
ned men of the Greke churche ex=
pounde saynte Iames after that
sorte. And as for suche vanitie in
prophecies if ye do regarde them,
in the peruerting of iustification,
you and Barnes with your secte,
were that company who haue so
confusely handled that matter, as
ye make iustificatiō before al faith
in hym that is onely moued to be=
leue. Consider with your self whe=
ther this turnynge vpsidowne, in
consideratiō of the doctrine in iu=
stificatiō. xl. yeres past, may be ve=
rified on you or me, I affirme the
same iustificatiō ẏ was thē taught
& you be the turners, & so by your
owne prophecy be noted for Ante=
christ. I gyue no credite to suche
prophe=

The enter=
pryse of thes
sectes is
worldly. an
they set it
furthe wit
prophecies
other world
ly vanities.

Ioyes pro
phecy noted
him self an
he seeth it
not.

prophecies, but because you do, I allege youre owne prophecie for your owne confusion, and as ye can not se goddes truth, whiche ye beleue not, so ye can not se the true sense of your owne prophane prophecie whiche ye beleue. And yf ye wyll nowe go backe from youre backewarde iustificacion, after your accustomed maner, then must you place the studyouse worke of learnyng our beleke, and likewise the worke of baptisme, the worke of beleuing, and the worke of loue, to be before iustification, and some of them in the theke hangynge on the crosse. God iustifieth no man without the gyftes of fayth and loue, this ye graunt, whiche when man receyueth, he receiueth by the iustification, wherin I call mans deserte and merite onely the vsing of the benefites offred of faith and loue. And other deserte and merite

Blynde men se nothinge

man

man can not haue. For what hath any man good that he hath not receyued. And therefore the commaundemente of loue with oure hole hartes. &c. is not so extreme as ye make it to a christen man, whose faythe speakethe to God boldely. Da quod iubes, as saynt Austen sayth: Gyue that thou cōmaundeste, by reason whereof the yoke of the lawe, impossible to be borne, is in christe easye throughe the gyfte of God, by Christe, in whome we maye do all. Neyther loue ne fayth, can be in man perfit and they nede both continuall encreace, but he that knoweth oure infyrmities, taketh in good parte oure imperfection for oure sauyoure Chrystes sake, vpon whome our saluacion is grounded, & neyther vpon workes, ne fayth, with youre diuision wherof, ye deceaue the simple people, as though workes

workes strine not with faith, as Joye and his, suppose

kes required of a chriſten man, wherein to vſe the gyftes purchaſed for man by chriſt, were at contention and ſtryfe with fayth, lyke the worckes of Moiſes lawe. And herein ye moch pleaſe your ſelf, and thinke other groſſe, that be ſo madde to grounde their ſaluacion vpon worckes, beinge impoſſible, and leaue the ſaluacion by fayth, whiche is ſure and certeyne. And ſome talke of fayth, wherewith to apprehende goddes mercy, as though fayth had hãdes to take and holde faſt, and lous none, and they graunt that no man is iuſtified without charitie, but yet properlye they ſay faith apprehendeth the iuſtificacion, wherof how properly they ſpeake, I ſhall ſpeake hereafter at large. Nowe I wyll a litle note your fondenes mayſter Ioy, ſo to dally in ſo great a matter, ye aſke me, whether

whether I haue fulfylled the con-
dicion of the iustification, and yet
ye can not tell what condycyon
Barnes and I spake of, and so ye
aske ye wote not what, and come
in wt a free iustificatiõ, as though
I deuised our iustification to be
bonde. These be mere fansies. I
euer affirmed that we be frelye iu-
stified, and frely saued, & yet god
in giuinge vs this fredome, for
christe, worketh so in ordre, and so
wylleth vs to obserue it, which I
call the condycyon, as for wante
thereof we shal eyther not atteyne
fredome, or loose oure fredom, whē
we haue atteyned it. For ones
made free frome synne, we muste
walke in the pathe of iustice, and
lyue in this worlde soberly, iustly
and godly, and also to atteine this
fredome, do as god hath ordayned
in vsynge hys sacramentes wor-
thelye, with conuersyon also of

our

our harte, and penaunce, as god requireth of vs, whose wyll our sauiour christ in his worke, dedes & preachinges hath declared vnto vs, whiche you deprave so abhominablye and detestablie, as euen in this place god suffereth you, to write so vndiscretelye of hym, as hath not ben lykely seene or harde. For not being cõtente to alledge christes wordes in a sense of your owne imagination, ye vtter it thus. Christe so sayde, or rather so thought. A straunge speache Christe shewed hym selfe god, in ỹ he knew the thoughtes of men, & what do you shewe youre selfe, in that ye take vpon you, without wordes to leade you, to discerne the thought of Christ very god and man: and fraine the speache so as though christ coulde not vtter his thought for wante of language, & that is implied in your

A licencious speache of Ioye, touched.

(rather

(rather so thought) Joye reade this place ones and ones agayne, and considre thyne owne folye in it. I will not with other termes engreue the matter, but pray God it may ashame the, and bringe the to repentaunce. For malyce in the treatinge of this matter, hath so encreased in the, as it hath vtterly confounded thy senses, ỹ thou sawest not what thou haste written in this place (Christ sayd or rather thoughte) ye say. And what thought do you attribute tochriste that he should bidde men do that he knewe well they wolde neuer do, and that were impossible to do, whiche were a more cruell thought then any christen harte could attribute to our moost mercyfull sauioure? Cursed be he (sayth saynt Jherome) that sayth gods cõmaũdemẽtes be impossible. And when ye haue in these

fewe wordes sayde so farre amisse, ye bydde me saye on Wynchester ones agayne as foloweth.

Vvin. v. rticle. Ergo I maye do well by the gyfte of God before I am iustified towardes the atteynement of iustificacion.

oye. Nowe declareth he by his well doynge for the attaynement of his iustification to be iustified by workes. Here is his condicion declared to be workes. Here he sheweth hym selfe to be arrogantlye bolder then Dauyd or iust Job, whiche both feared their workes and desyred god not to entre into iudgement with them, for then shoulde there no man be iustified in his sight, and again sayeth Dauyd, Lorde yf thou shouldes obserue oure inyquytyes, who shall stande before the in iudgemente vncondempned? But Wynch. may do well in the moneth of May, before men, ere he be iustified before god, and so reioyse of his owne ioyly iustificacion ridinge vpon his horse or mule. He wolde fayne here wrap in his workes with his faith both together into one bedde to warme and win his iustificatiõ, that he myght be sure by both together (for the mo the better) to be iustified. Sed pallium ambos

bos operire non potest (sayth Isai) but the couerlet is to narowe and to shorte to couer them both, one of the therefore is lyke to lye bare ars and a colde. For god to whome we be maried by fayth and mercye is a iealouse god, and wyll not that any of his spouses shulde lye with a nother to diuide their fayth frō hym to workes to be iustified by them, nor to separate forgyuenes of synnes from his bloud. Is Christ deuided? And therefore if this iusticiarye by his may well doynge, before he be iustified, towarde thattaynement therof so procede towarde his entent, he maye be (as the fryers and monkes were wont to saye) in via perdicionis, perfectionis I wold say, but vnto the very iustification shal he neuer come, euen men of a corrupte mynde caried awaye of diuers lustes, euer lernynge and neuer commen vnto the knoweledge of the truth: for suche deceyuers shall goo forthe worse and worse, tyll theyr wyckednes be type, leadynge other into errours, theyr selues beynge blynde and farre oute of the waye, turned vnto vayne speache and false doctrine, wyllynge to be seene doctours and yet vnderstonde they not what they saye nor of what thynges they make actes, artycles, and institucyons.

vinton As ye expound my sayenges; so haue you expoũded scripture, onely as ye wolde haue it or as ye gesse at it, withoute consideration howe one exposition agreeth with a nother, ye be like youre selfe in peruersite throughlye. For as ye care not what sense ye make of scripture, so it lyketh you, no more care ye what ye report of any mans writinges or sayenges, so it lyke you, whereby ye declare throughly your generation. Whē I hadde proued to Barnes, that it was vnaduisedly sayde of hym, that man myghte not do well by goddes grace, before iustification. I dydde fyrst ímproue that fonde sayenge, whereby he confounded the order of iustification. And whē I had declared that (as I haue before touched) then I tolde him howe it foloweth also, that by the gyfte of God man myght do good towardes

towardes the atteynment of iustification. And nowe ye saye I declare how man is iustified by wozkes, and therupon ye dally, howe fayth and wozkes can not lye in one bedde, and one couerlet can not couer them both, and Chzist is not deuided. Wherevnto herken a lyttle, here howe wysely ye speake, In youre iustification by onelye fayth, this I aske, who beleueth, god, oz man? I thynke ye wyl say man by goddes gift. And so God gyueth the gyfte of faythe, and man receyueth it, do not here concurre in two wozkes, god and mã? whiche lye both in one bedde? and be couered with one couerlet? to thaccomplyshment of iustificatiõ? And is god so ielouse then, that he wyl not haue it spoken when he wozketh, and man also wozketh wt him by his gift & help? Be not we called in scrypture cooperatores

dei: Dyd not one couerlet couer god & Gedeō (if we shall speake in your allegozy) & was not Gedeon taught to ioyne him selfe to god & to teach his soudiers, so to crye in the distruction of ỹ Madianites: the swozd of god & of Gedeon: and Domino et Gedeoni: After which sozt, knowlegyng that god vseth the mēbzes of his church, in ỹ ministery of his wozkes wh mutuall pzayer, one to helpe an other, we say god & our lady help vs, wherin god giueth the helpe & our Lady pzayeth foz it, whiche is a helpe to obtayn helpe, & so in the honour of god & our lady: God giueth not his glozy from him. Therin he is ielouse, but god doth cōmunicate his glozy in glozifieng of his saintes which then redoūdeth to him. And ỹ we may acknowlege in our speach. And we englyshe men to whome god hath giuen many vic-

tozies

tories vnder the banner of saynte George, may not we as well saye: God & saint George, as they sayd vnder Gedeon Domino et Gedeoni? Goddes honour is nothynge diminished, by addicion of his seruaunt to waite vpō him, & for our teaching therin. Gedeō was learned to say, Gladius domini et Gedeonis. And in this cōmon speach, whē men say, I thanke god & the king. Trow ye god is angry w̄ the speach, as though it were to homely to ioyne ẏ kyng w̄ god? or hath god the lesse thanke that ẏ kynge is ioyned in thākes w̄ him? where in dede the kyng hath no thanke, but by god, and for god, and god is thāked as author, and the king as gods seruaūt. And in this sence the speache was conceyued. Mary amonge ẏ rude people, by mysvnderstāding there hath growē supersticiō, which is a fault annexed to

ỹ inultitude, to do either to much,
or to lytle, & the reformaciō therin
hath ben expedient, but the ponge
boye that in thentrie to lerne his
letters, was taught to saye, Chri-
stes crosse, me spede and saynt Ni-
cholas, was for so muche taught,
no errour at all, but saynt Nicho-
las wel named, as one by chystes
crosse auaūced here, to lerning &
vertue, and nowe by power of the
same crosse, placed in felicite, wher
he may praye for other, to be hol-
pen as he was, And god helpeth
by giuinge of helpe, and saynt
Nicholas helpeth by prayenge
for the same helpe, In confession
whereof, we set forth the honour
of god, and magnifie it, euen as
god wolde haue it magnified, who
so hath exalted his ministers as to
be one with him, not by diuision,
as ye peruersly terme it, not as
checkemate, as ye odiously name
it,

it, but as beinge participate and
enioyinge his glozy and his ho=
noure which is not lessed thereby
oz diminisshed, but amonges vs,
moze set fourth and spzed abzode.
And therefoze churches and aul=
ters, be named with sayntes na=
mes, not that any saynte, is au=
thoz of any churche, foz god is
onely authoz, ne there can be anye
sacrifice, and so none aulter, but
to god onely, and yet foz memo=
rie of those saintes, in whom god
is honoured we haue done & maye
dedicate churches and aulters,
in the honour of God and this oz
that saint, wherein the saint is re=
membzed, as an honozable ser=
uaunte. And so when we saye, In
the honour of god & saint Geozge.
God is named as authoz of all
honoure, and saint Geozge as cal=
led to the participation of that ho=
nour, by god, accozdynge to the

wordes of Christ, If any man honour me, my father shall honoure him, in heauen, wherein god spendeth not his honour and hath the lesse him selfe, as they wolde persuade, that wold not haue saintes named with god in honoure, for sparyng of gods honour, but god so spreadeth his honour abrode, and is thereby magnified amonge vs: The catholique doctrine teacheth god holly w̄ his seruaũtes, Christ, hollye with his preceptes. You be the onely deuyders of Christ, who can not abide the teachyng of hole Christe, whiche consisteth in the due receyuing the benefites of his passion and folowynge hys example. This haulfe of Christe, ye talke of, that he hath suffered for our synne, payde oure raunsome, satysfyed for vs, but the other haulfe, that Christe suffered for our example, to worke after him,

that

that ye can not abide ne digest the preachynge of it. Ye saye also ye loue Christe, but ye deuyde hym from his seruauntes, his sayntes departed, vnder a wronge pretence of the preseruation of his hole honour. Christe him selfe, ye call life, but ye cal his seruauntes the saintes departed, deade men, and for spite cutte of their eares, and saye they can not heare, bicause they want their bodies. Thus do you deuyde christ, and make strife betwene his gyftes also, with youre only faith, where with to put charitie out of office in iustification. And ye be verelye they of whome the text of saynt Paule to Timo. may be verified which ye bring in agaynst me. Reade the texte, as ye allege it again, and do as Plato was wonte to do, when he redde any thing sayeng, do not this touch me? As for the matter of actes

Polabo.

in

in the realme (whiche ye knowe I make not) I wyll not entreat with you, beyng matters by the realme agreed vpon, accordynge to gods truth, which it beseemeth me not, to call in any doubte. But let vs see what ye saye further.

Ioye. But play on yet agayne ones master Wynchester.

Vvin. vi. article. There is euer as muche charitie towardes god as fayth, and as fayth encreaseth so doth charite encrease.

Ioye. This is truth nether ought it to be impugned if he take fayth and charitie as Paule taketh them. There must nedes some truth be myxt with lyes, that he myght the slyyer deceyue, and some sugar myngled with his venom that he myght the priuelier poyson.

Vvintoñ THus muche ye saye I speake well, and so I doubte not I dydde the reste, But yet I spake not this, after your vnderstãding, as thoughe fayth & charitie, must euer

euer be together in one. But to this purpose, this speache serued, we spake of turnyng to god, wherin I sayd, that as god gaue man, by fayth, knoweledge to come to hym: So he gaue charitie to loue him. So as whē god calleth man, to hym, there, in the turnynge of man, and goynge to god, god addeth to fayth, loue, accordynge as saynt Austen sayth. Credere in deum est amando in eum ire. To beleue in god, is by louynge to goo vnto hym. And therefore ye shall not take that aduauntage of my (there) which worde (there) placed as it was then spoken to Barnes, had an other signification special, then ye by allowynge of it wolde haue it signify. For it was not spoken in this sense, ẏ your doctrine teacheth, whereby to signifye, that who so euer loseth charitie, loseth also fayth, but there where god giueth

ueth faith, he gyueth also charitie, bycause fayth without charitie, remayneth deade.

loye. What then Wynchester.

V uiii. vii article. To thattaynment of iustification, is required fayth and charitie.

loye. Fayth onelye (sayeth Christe and Paule) is requyred to thattaynemente of the iustification whiche is of God, nether is charitie excluded from fayth, but from the efficacye effecte and office to iustifie. For to this effecte and office is fayth alone sufficient effectuously. As from fyer or from the sonne we exclude not heate nor brightnes, but yet haue heate and brightnes their sondrye effectes and offices, for the heat warmeth and with his brightnesse the sonne shyneth and gyueth lyghte. Charitie hath many fayer effectes and offyces attributed onely vnto her selfe as proper, and is highlye commended for them, as is faythe extolled of Paule for her offyces in the Hebrewes. And I dare saye charytye is contente with her owne workes, called benygne pacyente. &c. so that she desyreth not to put her

her elder syster sayethe oute of her cheif office nor yet to vsurpe any parte therof, whose office pryncipall is alone to iustific, but and yf Wynchester wyl defraude sayethe of her effecte and imparte it vnto charytye, he shall offende both charitie and sayth. This is certayne that yf charite had had any such an excellente effecte and office as to iustifie, Paule wold not haue omytted it, but wolde haue geuen her the glorye thereof settynge it forthe before al sayenge. Charitie iustifieth, charitie is benygne, pacyente, &c. I wolde Wynchester wolde ones shewe vs where he fyndeth this texte in scripture. Charite iustyfyeth. It is wrytten in many places sayth iustifieth, by saythe god testifyed our fathers to be iustified, yea and that wythoute the workes of the lawe. Freely doubteles are men iustified by grace (sayth Paule) throughe the raunsome and redemption made by the anoynted sauyoure whom god the father hathe set forth to be the free mercifull gyfte or seat of mercy therevpon to be appeased through faith in his bloud set forth (I saye) to declare hym selfe saythfull and true of hys promyse concernynge the forgeuenes of synnes hytherto commytted and paste, whiche synnes God the father had not anon punished

but

but paciently suffred them to declare his longe suffringe and hym selfe to be true of his promise at this present time when hym selfe wolde be knowen and declared faythfull and iuste in that he iustifieth who soeuer beleueth and lyueth in Jesu by faithe. Where is then thy glorious bostynge oh Wynchester? It is playnlye excluded and shut out of doores. By what reason? by the reason of vertues workes? No no, but by the reason of faith, we conclude therfore (saith Paule) that by faith a man is iustified wout the workes of the law. Lo here is all gloriacio of workes blowen downe, layde flat in the dust by reason and power of fayth: for as fayth humbleth & geueth all glorye to god, so do workes putte vp man and ascribe glorye vnto men. If the effecte of Christes passyon shulde depende of the condicion of oure workes, we shuld neuer be sure and certayne of our iustificacion, for all oure workes are vnperfytte and fowle as the lyche womans clothes. Paule hym selfe dydde his office so truely that his conscience coulde not accuse hym of anye faut, and yet he sayde, Non tamen in hoc iustificatus sum, yet for so doynge am I not iustified.

I sayd

Vvinto

I Sayd to thattaynement of iustificaciō, is required fayth & charite. You saye ẏ Christe and saynt Paule sayth fayth onelye, and yet ye sayde euen nowe, & so ye say a lytle after, ẏ charitie is ioyned, with the fayth ye speake of, and you your self, take fayth and charitie for twoo sisters, but ye make fayth thelder sister, and affirme, ẏ in iustificacion, charitie that ye cal the yonger sister, is not excluded. These be your wordes, wherin ye saye, the same I say, as a playne symple man wold wene, such as ye take vpon you, to teach in englyshe. For I say both the systers (as ye call them) be there, & ye say they be there also. Where is the variaunce then, betwene you and me? Forsoth in two poyntes. One is that ye saye, faythe and charitie, be both in iustification, and yet ye say, Saint Paule

and Christ, say, fayth onely, wher-
by ye declare your selfe, how much
ye regarde their sayenges, and
that what soeuer they say, ye dare
(if it lyke you) saye the contrarye.
Now for my part I say, fayth and
charite be both in iustificacion, be-
cause Christ and saynt Paule say
the same. An other varyaunce be-
twene you and me is, ye saye, albe-
it both systers, faythe and charyt-
tye, be in iustyfycation, yet charyt-
tye, the ponger syster (as ye terme
it) standeth styll ydle, and onelye
waiteth vpō her elder sister, faith,
whiche faith ye say, is only in effi-
cacie, effecte and office in iustifica-
cion, but not onely in company, for
fayth (ye saye) is accompanyed
wyth charitie in iustificacion, and
yet fayth as the elder syster wor-
keth al. I say they be both not on-
ly in company in iustificacion, but
also in office, & efficacy, so as al the
contro-

cõtrouersie, in iustificaciõ, is come nowto this kyne, subtyl, narowe issue whether charite in iustificatiõ, worketh or is ydle: And is not (trowe you) the discussion of this poynt, a worthye matter, whereto trauel the simple vnexercised wyttes of the worlde. And surelye, al the disputacyon, in this artycle of iustificacion, is deduced by discussion thus farre, that for all the only & onely, with so many onlyes which they haue added to faythe, to make ỹ speach litigiouse, there now is none foũde amonge lerned men, but that saye (as ye mayster Joye say) that charite is not excluded from faith in iustificacion, but that there is in the iustificacion of man, fayth and charitie. But the newe secte (whiche ye professe) to mayntayne the aduerbe (onelye) saye the office of fayth is onely to iustifie, and yet charitie is present,

The issue of the cõtrouersy in iustificacion.

Onelye.

but is not effectuouse therein.
So as fayth and charitie beynge two giftes of God gyuen both together, the one (ꝑ is to saye) fayth, worketh iustification onelye, as ye saye, and that other, charitie for the tyme standeth ydle, tyll iustificatiõ be past. And to induce men, to se this euen aswell as you do your selfe, ye vse a similitude of the sonne and fyre, which maner of teaching Christ vsed muche by thynges corporall and visible, to make some explication of thynges inuisible and incorporall, and so to induce men to the vnderstandyng of them, whiche for my part I much allowe, and onelye fynde this faulte in some of your sorte, that albeit in you, they allowe and

Similitudes be necessarye to plaine teachynge.

approue similitudes, for corroboracion of your doctrine, yet when your doctrine shuld be impugned, they can not abyde similitudes,

but

but they say streight as they here of them, fye on them: Blynde not me (sayth he) by similitudes but comme to the playne matter, and yet somtyme ẏ matter is so darke, as it can not be perceiued without the spectacles of a similitude, or parable, and anon the similitude well considered, the matter that was darke, is sene by and by. For a similitude, is as it were a speach of the wordes & thinge togither for bothe ẏ thing resembled, and the wordes also speaketh at ones. But nowe to your similitude, whereby ye entende to make men perceyue, howe it might be, that two thinges conioyned together, may haue dyuerse effectes, and so eche one of them, to worke his effecte apart, without confusiō. For so ye say, doth fayth and charitie. The sonne and fyre ye saye, haue eche one of them heate & bright-

Similit.

Sol. & ig
hūt in

nes, and the heate warmethe and
the brightnes shyneth. So as by
this similitude, we maye vnder-
stande, that from god, whome ye
signifie by the sonne or fyre, is gy-
uen to man before he be iustified,
two vertues, fayth and charitie,
whereof fayth shyneth, and chari-
tie warmeth. And in dede the effect
of fayth, is properly, to illuminate
the vnderstanding, and of charitie
to warme and kyndle mans colde
and earthly affection. Nowe if the
iustification of man implied onely
the expulsion of darkenes, frome
mannes vnderstanding, theffecte
of fayth, wolde suffice, but seinge
god in iustificacio, moueth mans
hart, and kindleth loue in it, whye
may not these two vertues, with
their two effectes, by goddes wor-
kyng, concurre in mans iustifica-
tion? your similitude letteth it not,
but rather confirmeth it: As for

ſaynt Paul declareth plainly, that albeit he ſpeaketh ſometyme of faith without mencion of charite, yet he meaneth not faith as a bare foundacion, but fayth with charitie. And as euery foundacyon corporall, is fyrſt in priorite of tyme. So is euery foundacion intellectuall, fyrſt in priorite of nature. And therfore becauſe noma̅ loueth ẏ he knoweth not before, fayth ẏ bringeth knowlege muſt nedes p̄cede, and fayth that hath not charitie is dead, ſo as by theſe. ii. vertues god reſuſcitating man in iuſtificacion from the death of ſinne to lyfe, gyuethe the gyftes of knoweledge and loue (that is to ſaye) faythe and charytye, beinge god onely the officer him ſelfe that iuſtifieth, and to hym ye maye put (onely) and (onely) for he is the iuſtifier and requireth (only) of man (mary that he wyll haue done) to Iuſtificati

receyue and vse these vertues, as he giueth them. And this is the plain teaching, and agreable with scriptures, whiche must be so vnderstanded, as one parte, may be consonante to the other, withoute suche hackynge as ye make of it. God gaue Abraham fayth wherewith to beleue hym, and charitie wherewith to loue him, and Abraham as he beleued god so he loued him both together. And if I shuld returne to your similitude, when mē say, that they shuld plant their vines, where the sonne may shyne on them, do they affirme that the brightnes and lyght of the sonne, giueth the comfort to the vynes? or rather the heat? The speach is of the brightnes, as a parte may signifie, the hole, but in the heat is the effect. Ye dalye in the matter, to triumphe ouer me, & take vpō you ȳ parte of a mediatour, betwene ȳ

two

two sisters faith and charitie, and ye commende charitie, for many good properties forsothe, but ye say the elder sister faith, hath ỹ iustification by scripture. Is not this properly handled, in so serious a matter? But ye requyre scripture of me whiles ye daly, & talke your selfe, without scripture. As for scripture this I saye to you, that and ye note scripture, ye shal fynde in the true sense of it, that as the promysse of god is knit to fayth, so it is knyt to loue, as lyke is promised to men beleuynge, so it is promysed to men louynge. And as often as saynt Paule nameth fayth, not speakinge of loue, so often and oftener, doth saynt Johñ in his epistles speake of charytye without mencion of fayth, and declareth plainly, that he that loueth not, is in death, and he that loueth not, knoweth not god. And as

ỹ nõ Du

saint Paule sayth to the Hebrues, he that commeth to god must beleue. So Christ said in the gospell of saynt Jhon, No man he sayth, commeth to me, without my father draweth him, the sense wherof is, but by loue, wherewith saynt Austine saith, god draweth vs accordynge as god by Moises signified to vs, that he sheweth his mercye, to them that loue hym. It is true, we can not loue god onles he prepareth our harte, and geue vs that grace, no more can we beleue god, onlesse he giueth vs the gyfte of beleefe. And so god is the author of all our welth, and our helper, that we may worke with him, and he is the only iustifier, the only sauiour and onely mediatour. And as for the speache of (onely faythe iustifieth) the scripture hath not, & yet hath ben spoken by some lerned men to exclude the workes of

God the only iustifier.

Moises

Moyses lawe, wherein S. Paule laboured in his epistle to the Romaynes, where S. Paule speaketh not of the aduerbe (onelye) nor he hathe not this fashyon of speach, faith iustifieth, but in this wise, we be iustified by faith, and attributeth the act of iustification to god. And S. Augustine sayth plainly, that for the more playne vnderstandinge of S. Paule, god inspired S. James to write his epystle. And further saint Austen saith, that S. Paule speakyng of fayth, dyd euer meane such a faith as had the gift of charite with it, wherof he spake, to ỹ Galathiãs. Neq; circumcisio, neq; prepuciũ est aliquid, sed fides que per dilectionem operatur. And to the Corinthians, he that hath not charite is nothing. And therefore as scripture testifieth ỹ god maketh his promyse to thẽ that beleue in him

so

so it testifieth thatgod maketh his promyse to them that loue him, as saynt James writeth. And by the wyse man god sayeth, I loue them that loue me. Saynt Johñ affirmeth, he ỹ loueth not god, knoweth not god, so as without I loue I can not frutefully beleue, no not the beleke of knowiedge, as saynte Jhoñ declareth whereby appeareth, that the yonger sister charite, for so ye speake of her, hath office to helpe her elder sister faith, in iustification. But ye nowe presse me to shewe you scrypture, in this forme of sillables, Charitie iustifieth. And yet ye haue no scripture so framed, for faith, as to say, faith iustifieth, neuertheless to aũswere you according to your folysshnes, and to stoppe your mouth, who begynne to appose me, as chyldren were wõt eche one another in their primers, to aske, where they found

two

two deus & neuer a meus? Thus much I say, I fynd in saint Paul, deus iustificat, and then I fynd in saynt Jhon, deus est charitas: And so I fynde charitas iustificat. For quicquid predicatur de subiecto, predicatur de predicato. And so if deus predicatur de iustificare, to saye, deus iustificat, and then charitas predicatur de deo, deus est charitas, the scripture that sayth, deus iustificat, sayth also charitas iustificat. And thus I gyue you wordes for wordes, who deserue none other. For els I knowe that charitas que de deo predicatur, est increata, and so differeth, a charitate qua iustificamur. Thus for my recreacion, I aunswer you, as you be worthye, who from seriouse discussion of the true sense, wyl bring the matter to sillables, and yet in dede, ye haue no suche syllables, for fayth, what so euer ye saye, as you

An aunsw
mete for h
that wyll
stryue for
lables.

you wolde haue me kynde, to serue
for charitie: for scripture hath nei-
ther fides iustificat, nor charitas iu
stificat, in syllables, but the sense
of both is conteined in scripture,
as before is declared. As for wor-
kes of the lawe serue you only, for
matter to talke on. As for frenes
in iustification, I affyrme al to be
of gyft, and there is nothing freer
then gyfte. I speake of no glorye,
but only of gods glory in whome
we shulde glorye as saynt Paule
teacheth vs. Nowe where ye saye,
that if the effecte of christes passi-
on, shoulde depende, of the condi-
cio of our workes we shuld neuer
be sure, and certayne of our iustifi
cation, for all our workes are vn-
perfite, and foule. Thus I aūswer
you, that what surenes ye wolde
haue I can not tell, but of this I
am sure, that god hath thus or-
deyned that bapty sme is necessa-
ry,

ry, to attayne ſaluacion, and yet all chyldren, be not ſure to be bap-tiſed. And this doth ſcripture tell me aſſuredly, that a mã muſt per-ſeuer in good doing, to thende, or elles he ſhall not be ſaued, and that he that ſtandeth in vertue, may fal, and be caſt oute. I am aſ-ſured by ſaynt Paules admoniti-on in his epiſtle to the Romaynes byddynge the gentyle, take hede that he fal not. And ſaynt Auſten ſayth, If we continue in goodnes, we may be aſſured of god, that he wyl not fayle, but whether we ſhal continue, no man knoweth. And therfore ſuche aſſuraunce as ye ſpeake of, without regarde of the condicion, and obſeruing of it al-ſo, I haue not redde. Thus haue I lerned in ſcriptures, yf we turn, when god turneth to vs, If we be-leue, when god illuminateth vs. If we loue, as god kyndleth vs.

If we

Conditions required in scripture of man for his saluacion.

If we be baptised as God commaundeth vs we shalbe iustified, If we walke in iustification, as god by christ hath taught vs, and therein perseuere, we shalbe saued and glorified. And I know we none other englyshe for so many iffes, but to call them condicions, and workes also to be done by vs, whiche workes, be vnperfite in vs, that be our selfe vnperfite, and as touchinge vnperfitenes, fayth therein differeth not from charite, for they nede both daylye increase of perfection, and therefore Job sayde. Verebar omnia opera mea, whiche maye comprehende fayth also. But al oure imperfitnes, is supplied in christes perfitnes, and so christ supplyeth vs, and we supply not christ, We shulde do all as christe dyd, for he is our example to folowe, but we can not, for we haue the dregges of synne, and be compas-

compassed about with infirmities as punyshmēt for the synne of our father Adam. So as the powers of oure soule, vpon occasion of the worlde, and the flesh, and suggestion of the deuell, be ready to rebellion, And herein aswel ỹ power of the soule, ỹ properly receyueth fayth, to diffidence, and doubt agaynst ỹ certaynte of godly fayth, as also the power of the soule, that receyueth charitie to contempte or negligence towardes the obseruation of gods pleasure, with some confusion in hope also, as aduersities encombre vs, or pleasures make vs wanton. For although the gylte of originall synne, be taken awaye in baptysme, yet the scarre of it & (as it were) ỹ matter of it, doth remayne, whiche as it troubleth, and letteth mans perfection in vertue, and therby is mayntayned a continual strife and

debate, so is it not to be accompted our synne tyll we conceyue it, by enbzacyng & agreynge to such carnall motions. And therefoze saint James sayeth, that concupiscence, when it conceyueth, bzingeth foꝛth synne. And lyke as in euery kinde, the female is commenlye barren, onlesse it conceyueth of the male: so is concuppyscence barren and voyde of synne, onlesse it conceyue of man the agreymente of his free wyll, consentynge to the euyll motion. And bycause no man hath ben so perfytte, but hath in the contynuall fyghte yelded, although men myght be by grace, wythoute synne, yet bycause no man hathe (excepte oure Ladye as saynte Augustyne sayeth who is alwayes to be excepted) yf we shoulde saye we hadde no synne, we were lyars, as saynte Johñ sayeth, and therefoze after saynte

Justens

Justens mynde, do not onelye for humilite, but also for trueth, praye in oure common prayer dayly for remission of our synnes, And so mayster Joye to returne to oure matter, yf ye wolde for policie, flee frō the worke of loue, to the worke of fayth, because ye wolde be assured, ye be no more assured, in respect of your owne worke, by faith, then ye be by charitie, but all oure assuraunce, is in goddes promyse. For, deus uerax, et omnis homo mendax, and therefore howe so euer ye and yours wyll Jeste at it. I wyl returne agayne to the common prayer of the church, Omnipotens sempiterne deus, da nobis fidei, spei & charitatis augmentum, & ut mereamur assequi quod promittis, fac nos amare quod præcipis. Which prayer beynge so olde in the churche, they haue ben afrayed, for reuerence

of auncientie, to baniſhe in Ger-
many, although it repugneth and
diſproueth their teachynge in this
matter. Wherefore as the ſume of
our helth beginneth, continueth, &
is accomplyſſhed by gods mercy.
Quia neq; volentis neq; currentis,
ſed miſerentis eſt dei: ſo the aſſu-
raunce of our helth, dependeth
vpon goddes promyſe: Mary (q
you) and that is truthe, and here
ye wyll clap your handes, and ex-
tolle the ſtrength of truth, that
breſteth out, although we phari-
ſais (as ye ſaduces call vs) wolde
oppreſſe it. The promiſe of god is
all, Et ideo, ex fide (ſay you) and
theſe wordes ſcrypture hath, ut
firma ſit promiſſio. And nowe ye
wyll percaſe bringe in Melanctõs
correlatiues whereof ye make
mention in the ende of your booke
of fayth and of promyſe: And that
the cauſe whye we be iuſtified by
faith

A conſidera-
tion of thear
gument, how
fayth appre-
hendeth the
promyſe:

faith (sayth he) & not by charitie, is because promise can not be receaued, but by sayth. And in this poynt/they meruayl of ỹ grossenes of our wit, that vnderstande not the nature of correlatiues, and se not howe a promise, can onely be apprehẽded by sayth, and that is the grounde, that moueth them to saye, Onely faithe iustifieth. And thus they reason, Seinge our saluatiõ dependeth vpõ godes promise, & a promise can not be apprehended, but by faith onely, we must nedes saye, only faith iustifieth, And to make the matter playne they bryngе in a similytude. If one man promiseth another. xx. li. howe can he, to whome the promise is made, apprehende the promise but onely by beleuynge him that promiseth. And this is the newe scoole of Germany, where sophistry is not banished

Sophistry

xx. li.

but hath a newe garmente and is
clothed with a pretence of simpli-
citie. For in this teachynge, is a
meruelouse apparaunce of playn-
nes, and throughlye considered,
conteynethe a meere deceyte.
And note well reader, that thou
mayest percepue this iuggelinge
sophistrye, where it decepueth the.
It is not denyed, but onely faythe
apprehendeth the promyse, therin
is no controuersy, but marke well
this, when god iustifieth man, god
ministreth mercy to vs, which was
the thing god promised to giue vs
(as ỹ prophet zacharie prophecied
god wold giue him selfe) who is all
mercy, wherupon is groũded oure
saluation, wherin we must cõsidre
distinctly ✠ a parte the promyse of
god, and the thynge by hym pro-
mysed, whiche is mercy. The pro-
mise is one, ỹ thinge conteined in
ỹ promise is an other. As in their
example

exãple (for I dare make no newe) when one frẽd promiseth an other. xx. li. the promise is the bonde, the thing promysed is the. xx. li. In which example, though I graunt, that I apprehend my frendes promise, with beleuing him, yet I apprehende not, ꝑ is conteined in my frendes promise, w beleuing him, for I apprehẽd that w my hãdes, ꝑ it be payed me. And so although we apprehend gods promise, with our beleke, yet the exhibicion of the mercy of god, which is the thinge cõprehended in gods promyse, we apprehend that with all such partes of vs, of bodye and soule, as be comforted and healed, by that mercye. And in the worckynge of chrystes myracles, the promysse of helthe, in body and soule, was receaued by fayth, in the vnderstandynge lyghtened by God, but the healthe was receaued, in all the

Goddes promyse of mercy, sheweth the promyse to be the bõd & mercye the thinge promysed.

xxx. li.

partes healed of body and soule. Nowe if he wyll yet wrangle and saye, that the promyse of god, is mercye, and god wyll surely fulfil his promyse. So as he that apprehendeth, the promyse, apprehendeth also mercye. I wyll not vary with him therein to saye that the promyse is for the certaine hope of the thing promised, mercy. For as our Ladye sayde in the spirite of prophecy. Suscepit Israell puerum suũ, recordatus misericordiæ suæ. God hath taken to him Israel, his seruaunt, remembryng his mercy, ỹ is to say, accordyng to his mercifull promise, which the nexte verse declareth. Sicut locutus est. &c. yet ye shall note here a distinction in degre of mercye betwene ỹ mercy in the mercyfull promise, when our Lady sayth recordatus misericordiæ suæ, & the very receyuyng of Israel to his seruice which god doth

doth in iustification of man, for then he taketh Israel the beleuer that seeth god to his seruaũt, whiche is a further mercy and the very mercy promysed. So as Israel apprehendeth the mercifull promyse by faith, but beynge taken to seruyce, receiueth ẏ further mercy ꝓmised, in receauing a newe hart, a new spirit, which god createth in man, w̃ the gift of charite, & resuscitateth in man lyfe, beyng al lyfe and charite hym selfe. Wherefore we may not properly saye we apprehende iustification by faythe, whiche is the exhibition of mercy promysed by god, to iustifie man, onlesse, we wolde call the promise of god, and the exhibition of the thinge promysed all one. God wyl do assuredly, that he promyseth, & yet his promyse, & the thynge promysed be distincte, & the promise & the exhibitiõ of ẏ promise distinct,

but assuredly knit together, with-
out fayling, for god can not faile, &
yet dissevered, in consideration of
the scripture. And herein is the so-
phistry, in this newe scoole, slythly
to passe ouer and iuggle, as this
man speaketh of vnder bord, from
the promise to the exhibition of the
thing promised, which their sleight
is not of the rude, easelye espied,
bicause in common speach, we vse
sometime, to signify, by the worde
(promyse) the thynge promysed,
and so we do, when we saye we be
saued by gods promisse meaninge
his mercy promysed, and yet be the
promysse, and mercy promysed, di-
uers in cõsideration of the thinge,
as afore. As soone as man bele-
ueth, God procedeth to the fulfil-
lynge of his promyse, for his part,
and giueth vs a newe spirite, and
a newe harte, and so iustifieth vs,
if we receiue it, and assente by our
free

free choice vnto it, and worke with it, which is the effectual receiuyng and the worthynes on our parte, whereby we be iustified. And note wel this that there must be on our parte a worthynes, and therefore, howe so ēuer ye wyll smyle at it, it is a good prayer, Ora pro nobis sancta dei genitrix, ut digni efficiamur promissionibus christi. In this prayer we call vpon our Ladye as a lyuely membre of christes misticall body, to praye to god, for vs and with vs, that we maye be made worthy, ꝑ promises of christ. In which prayer we acknowledge and truely professe, that the promises of god, require in vs a worthynes. For the promyses of god be not to all men, withoute condition absolute for then all shulde be saued, but onelye to suche as be worthy, to enioye thē. And of this worthynes the scripture speaketh

The church hath alwa labored in membraun of gods p mises to p vs in reme braunce o our wort nes.

the

ysedome
archeth se-
nge them,
at be wor-
ye her.

the thyrde chapiter in the booke of wisedome, sayenge, god hath tēpted them, and founde them worthy him. And Centurio in the gospell, when he humblye, wold haue auoyded the comminge of Christ into his house, sayde. Lorde, I am not worthye, that thou shouldeste entre into my house. Nowe if we shall so presse the signification of this worde (worthy) as we meane somtime when we say. Dignus est operarius mercede sua, no man can be founde worthy, the mercy of god, but if we can be content in the vnderstandynge, to absteyne from the extremite, and take worthynes for metenes after gods acceptation, then all such, may be accompted worthy as cōforme them selfe to goddes pleasure, and vse suche giftes of god, as whereby god maketh vs worthy, both the gyftes receaued and other more.

So

So as the sense of the prayer, that we may be made worthy, is that we may be conformable, to the fulfillynge of goddes wyll. And it is to be noted, that we praye that we maye be made worthy (for we can not make oure selfe worthye) but must receaue all of god, of whome is all worthynes, and of our selfe vnworthynes, and yet in the atteining of worthines, we be workers with god, by his grace as before is declared. And thus much I speake hereof how this prater, which many wold deprave is agreable, with the sense of scripture, bicause it is necessary, we be put in remẽbrãce that the promises of god, require the condition of worthines on our behalfe, wherein is required oure endeuour. Ye bringe in at the last a text of saint Paule, lyke a keye to cleue a logge. For saint Paules speakynge in that place, nothinge

Keye.

per-

perteyneth to the iustification we speake of, as ye know wel ynough but only vse it because ye delite in copy. Then foloweth that ye call my. viii. article.

vin. viii rticle. Euerye thinge is to be called freely done, whereof the beginninge is free and at libertye without anye cause of prouocacion.

ye. So is there nothinge freelye done. For man hauyng his humane natural affectes, as loue hatred, feare, ioye, heuines, gladnes, concupiscence, honger thirste &c. Besides these also hauing any celestial gyftes as faith hope &c, must nedes be prouoked of them to do or to suffer al thinges. But the libertie of the spirite cõceiued by faith wherof christ & Paul speke, affirming by faith him selfe to be free & by loue to be bondman to al men is of an higher diuinite then this popish lawer or cowrtly ruffler cã attayn vnto.

Vvinton Ye reherce mine article right, tyl ye come to the latter word where in steade of the worde (com-

(compulsion) ye put in the worde (prouocation) I wolde neuer haue gyuen Barnes and his scolefelow such a cause of prouocatiō to haue iested of me, as to say as ye reherse for not onely vice, besides the instigation of the deuyl, hath a material cause of prouocatiō to vice, but also vertue, besydes the callynge of God, hathe a materyal cause of prouocation to vertue. In prouocation of vertue and vice this differethe, that a man maye playe the deuylles parte, and tempte hym selfe, and so exercyse the materiall cause of vice, but man can not playe goddes parte, and of hym selfe put in worke, the materiall cause of vertue, vertuously, for al goodnes cōmeth frō aboue. But ẇ Barnes it came in byẏ way, to speake of mās fre working, either in sinne or vertue, or any other action indifferēt.

Howe Joye here prouoketh me to call hym by his name.

In prouocat ye differ

This

This maxime, I tolde him that e-
uery thinge is to be esteined of the
begynnyng. For if the begynnyng
hath no compulsion, the acte is to
be called free, yf the begynnynge
hath force and compulsion, al that
folowyth hath the nature of ne-
cessitie. We discussed this in many
specialties, and amongeste other,
in ỹ state of preistes, whether they
that lyued vnmaryed, suche as
wold nowe marrye, I meane suche
as those be, whether they maye,
complayne of wante of fredome,
to vse ỹ woꝛld at libertye, as god
hath permitted? And herein bi-
cause the beginninge of that state
of preisthode, hath no cause of
compulsiõ, for no man is compel-
led to be a preiste, and yet there be
many causes of prouocation, so as
eche man hath ones in his lyfe ly-
bertie and choice whether he wyll
entre the state of preisthode or no.

After

After anye man hath entred that state, yf he lyketh it not, he maye well lament his owne folye in the choyse of it, but he hath no cause to complayne of the state, wherevnto he was neuer compelled, but myght haue chosen whether he wolde haue entred it or no. And therefore to euerye man that murmurethe at ỹ presente condition of his lyfe, it is obiected in common reason thus. Ye might haue chosen. Wherevnto yf any man could truelye replye, and saye I coulde not choose, euerye man lamenteth the state of hym, that sayeth and declareth, he coulde not choose, and condempneth the complaynte of hym, that myght haue chosen. So as these two commẽ speaches, I could not chose, and might haue chosen, be worthelye allowed amonge vs, whereby to excuse or blame all oure doynges, To our

frende that is offended with oure doinge, we say I praye you blame me not, for in good fayth I coulde not chose. If you coulde not chose (sayeth the frende) I am not so fonde, to fall out with you, I wyll neuer blame a man (saieth he) for that he coulde not chose. Nowe on the other parte, he that leueth his occupation, to be a seruynge man, or selleth his lande, bicause he lyketh better redy mony, or marieth for his lust, without godly consideration, if that man can alledge nothynge, that shulde haue enforced his so doing & yet wyl grudge at his fortune accomptynge hym selfe miserable, he is put to silence with these fewe wordes. Ye might haue chosen. It shalbe saide to me percase, that here is a longe talke withoute scripture of, I myghte chose, and, I coulde not chose. And some shall call it wylye wyt, and some

some ianglynge sophistrie, & some haly water reasons, for with suche pretie wordes, the deuyll chereth his gestes, whome he feesteth with talkynge and ianglynge abrode in the worlde, wherewith to ouerwhelme the verye truth. To the matter I say thus, that this peace of truth, of mans free choyse, to do good or euyll, confirmed in the scriptures, because it hathe ben truely planted and roted in oure common speache, I haue thought good, to stirre vp the remēbraunce of it, by discussinge the commen speche to the intent when it appereth to agre with scripture, it may be more regarded, not bicause it is a commen speche, but bycause it is the truth of scripture, wherby the better to resist, suche peruerse doctrine, as some wold persuade to be in scripture of mere necessitie, vpō their wronge cōsideratiō, of gods

The deuil deuiseth to depraue euerye thinge with prety termes.

prouidence, election and predestination. Goddes secret iudgementes, I leaue vntouched, and god worketh after the purpose of his will. Whiche is moost iust. He calleth some in the morning, some latter, and at diuerse houres of the day, as the parable sheweth, But to vs whom he calleth at the tyme of worckinge, whiles it is daye, and hath endued vs with the giftes of reason & vnderstanding: If a synner myght saye to god for defence of his actuall synne, I coulde not chose but do as I dyd (whiche no such man can do) it were an excuse for his synne. But bycause god may truely saye to the synner. Thou mightest haue chosen, therein is the confusion, in euery synners conscience. This speach shal percase offende many. And some wil say, may not the infant, that perisheth in ỹ mothers

wombe,

wombe, vnchristened, say to god, I coulde not choose: May not the childe borne, that dieth afore baptisme, say, I coulde not chose: And those in such countries as heare not of Christes gospell, may not they say, they could not chose: and then shall we allow (q they) this lawiers diuinite of (I maye not chose) for mannes allegacion to god, and graũt that all these be vpon this concluſiõ saued: Herevnto I say, ẏ I do not take vpon me, to laye before you, the platte of al goddes secrete worke', but as (saynt Johñ sayth) that we haue sene and hard, we testifie, and that god hath not opened let vs worship it, in silence. I intreate not in this place the state of infantes, ne of other, who in respecte of choyce be lyke vnto them. Note of what sort of men I speake, and aske not of other, of whom I talke not. He

was neuer good scoler ꝑ whiles his master taught him one thing, wold deuise to aske other impertinét questions. A curiouse wyt wold not let me passe thus, but aske me, what say ye yet in dede to such chyldꝛē, & such sort of men, what state be they in? be they not saued? & why do ye saye they be not saued? In good fayth, I wyll make suche an answere, as I wolde a greate meany (whē they myght truely) wold also plainly make. I can not tell (that is to say) in such matters as mans capacitie can not go thꝛough. And note here reader, what I adde here to, I say not, I can not tel, bicause I knowe nothinge in the matter, but bicause, albeit there be some lyght, in thentry of ꝑ matter, yet it is darke wtin, & the speach of it maketh not to ouredification, but only to norish the curiosite of our desire, to know that we can not comꝑhend

Here be two questions asked together the fyrste for the secondes sake, for in the firste he answereth hym selfe and douteth not of it.

pzehend. Scripture is euidente, ỹ he that is not baptyzed shall not entre into heuen. Whereby I may say of their state, they be not saued But then to other questions that maye arise, howe stande that with this oz that, whereby to shewe the reason of gods secret iudgemẽtes. I can not tell. And herein the true confessiõ of mans weaknes of capacitie, to compzehend gods secrecies, with cõfessing his ignozaũce and the aunswere (I can not tell) doth muche sette furth our reuerence to his maiestye. And in this tyme of vaineglozy in knowledge, it shall be as necessarie, to teache ignozaunce, foz therclusion of arrogancye and pzesumption, and plantyng of humilite, as hath ben in time of extreme darkenes, expediente, to sette foz the knowledge to thincrease of gods glozy. Both the extremities haue lyke incon-

I cannot

uenience. This saieng shall haue a skof that bysshops wolde teache ignozaunce, foz they teache men none other lesson (some wyl saye) But when such one hath wel pleased hym selfe in his skok, and iest, he shall finde that I say true, and him selfe to haue nede to lerne his ignozaunce in this point. But to the matter, I speake in this place, of fre choice of such, as to whome god offreth his gyftes beynge endued with grace, and maturitie of iudgement to discerne thē, of such I am lerned by scriptures to saye that necessitie oz cōpulsion to mischief, were their excuse (yf there were anye) and their fredome of choice, their only confusiō to their condemnacion. And so S. Paule testifieth in the. ix. chapter of his epistel to the Romanes, where he sheweth that the Iewes were reiected, bicause they stūbled at the stum-

stumblyng stone, meaning chriſte. And god ſaid by his prophet Tota die expandi manus meas, ad populum non credentem & cõtradicẽtem, I haue (ſaith god) ſpredde abrode my handes the hole daye, to a people not beleuing, & gainesaienge. So as god offringe his help which is ſignified, by the ſpredyng abrode of his handes, if that people had choſen rather to be in the houſe of their lorde god, then to dwel in ỹ tentis of ſynners, they had ben receyued to ſaluacion, we rede neuertheleſſe, that chriſt ſayd to his apoſtels, ye haue not choſen me but I haue choſẽ you. In whiche ſpeache it is to be noted that in comparynge together the doynge of god, with the cooperation of man, nothinge is to be attributed to man in the ſpeache, but all applyed to god, not becauſe mans doynge is nothynge, but bycauſe

In obiectiõ

it is nothinge in reſpecte of god. And whē ſoeuer man, in the glory of goddes giftes, is compared fondely to god, all that man hath, vadeth and wanneth away, as the lyght of a cādell, is not ſene, in the great lyght of a bryghte ſonne. And therefore ſcripture ſayth. Non uos eſtis qui loquimini, ſed ſpiritus patris ueſtri qui loquitur in uobis, whiche denyeth not, but they ſpake, but theffectuouſe and chefe doer in the ſpeach was the holy ghoſt. And this alſo, may be commenly obſerued, that the fyrſt and principall thinge occupieth the name of the hole. And therfore bicauſe god choſeth vs fyrſt, and we can not chooſe god, before he choſeth vs, and offreth vs grace to come to him, Chriſt in his ſpech trulye affirmed his choiſe, whiche was chiefe, principall, and formeſt, and denied our choiſe, which depē-

deth

deth of it. And yet man beinge cal-
led to grace, and hauynge by rea-
son therof the waye of lyfe offred
him whiche no man is compelled
to receiue, he maye in the recey-
uynge of it saye with the prophet
Viam ueritatis elegi. The grekes
call this choosynge of man (προαι-
ρεσιν) whiche taken away, they say
man differeth not, frō a beast. And
therfore the holly men of our reli-
gion, suche as haue traueyled in
therpoūding of scripture, do speci-
ally note, that no scripture, may be
thought ryght vnderstāded wher-
by to take away mās free choyce, &
therby to confirme compulsion or
absolute necessite, which both re-
pugne thervnto. And this facultie
to chose, implieth also a discerning
of good frō euyll, with a facultie
to accept either this or that. Here
mannes frowarde reason, hath de-
uised this sophisticall argument:

Can

Can man chose heauen? euen as wysely spoken (sayeth a good fe-lowe) as to say a man can chose to flye. And here commeth in scrip-ture. The carnall man vnderstan-deth not, anye thinge of god, and howe shoulde such one chose hea-uen? Brother (of this godly reaso-ner) seest not howe wit trauaileth to drowne gods word, and blynde it with wittie deuises? I pray the note this (saith he) After the lyght of goddes worde hath putte out their free wyll: nowe come they about the busshe agayne, with the name of free choice, and all is not worth a greane cheese. Beleue not the false doctrines of mans inuē-tion, Loke Paul to the Ephesians and there shalte thou fynde, that god hath chosen man before the be gynnynge of the world. Kepe this in thy brest what so euer they say, I vnderstande this englysshe, as

well

wel as the best bysshop of them of all. And after this sorte some (I wolde they were a lesser some) do handle this matter abrode, whom I wolde gladlye satisfye, and I trust could also, if they were indifferent, to haue the very truth haue place, rather then that they wolde haue truth. But to the matter, mã can not of him self in dede, flye, no more then he can, without gods gyft clyme to heauen. And yet scripture saith. Quis dabit michi pennas sicut columbe, et uolabo et requiescam? who shall gyue me fethers, as it were of a doue and I shal flye and reste me? Thus Dauyd enspired by god, desyred fethers to flye, which whẽ they were offred him, then Dauid mighte chose whether he wolde vse them or no. Dauid knewe without fethers he coulde not flye, and also, when he had obteyned thẽ, mighte chose

chose whether he wold saye or no,
but marke that I say further in ỹ
parable of distribucion of Talen-
tes, he ỹ had but one talent & layde
it vp, myght haue vsed it, as tho-
ther dyd, but he myspused his iud-
gement & laide it vp idelly. So as
when thaccõpt was asked of him,
of that he had receiued, and vpon
knoweledge that it was laide vp
idle, was asked, why he dydde not
giue the mony to vsury? His aun-
swere was not that he laide it vp,
bycause he coulde not choose, but
he declared the reasons by him de-
uised and excogitate which he said
moued him, to laye it vp, wherby
appeareth, that as they, that had
fyue Talentes, and myght haue
layed them vp, did chose to be in-
dustriouse and kaythfull, and en-
crease their talentes, by exercyse, &
were of theyr lord considered ther-
after, in lykewyse he that was
slouthfull

slouthfull and dyd chose, to laye his talent vp idle, was of his lord so taken and vsed accordingelye. And here note wel reader and thou shalte perceyue the craftye sophistry, of the deuyll, in the person of hym, that pretendeth symplycitie. In the parable aforesaide, these men to whome Talentes were gyuen could not chose to haue the Talentes gyuen vnto them, for that was in the pleasure of hym, that was lorde of the Talentes, hereunto all must agree wherein is resembled goddes choice. But when the owner of the Talentes, beynge at lybertye, to distribute or not dystrybute hys Talentes, hadde thought good and so chosen, to distrybute the Talentes of his owne mere clemencye, to one moo, and an other lesse, Then the receyuers of these Talentes, myghte lykewyse choose (as it appea-

appeareth they dydde) whether they wolde vse them or no. For some of them dydde vse them, and some dydde not. And here thou mayest see playnly a resemblaũce of gods choice that the sely soule spake of, and of our choice, whiche I haue entended here to intreate.

God choseth and man choseth.

God choseth to geue vnto vs his giftes, and in that part we haue no choyce, and thẽ we choose, whether we wyll vse the gyftes or no, and in this part we haue fre choyse, as appeareth, in declaration of this parable. For in oure inclynatyon to good or euyll, there is neyther necessitie nor compulsion: Bytwene free wyll and free choice, I put no differẽce, but in the termes of free choice, whiche expresseth the greke and latin wordes, Liberum arbitrium, and προαιρεσιν, the matter may bemore clerely opened in my iudgement. For albeit free

free will in the full signification, shulde implye free choyce.

wyll

wyll and free choice, were ment to signifie one thynge, yet they that be moze fine, in their considerac-ons, by abuse of the wozdes, from their ful signification, haue deup-sed, howe to graunt free wyll, be-cause they sawe the wozld, so much abhozre the deniall of it, and yet therewith, to defende styll, theyr abhominable dzeame, of mere ne-cessitie, which mere necessitie, can in no wyse stande, with mannes free choice, Foz necessitie signifieth one poynt and no mo, whereunto any thinge is directed. Nowe eue-ry choice must be of twoo, at the least, foz one hath no choise, so as he that is necessitate to be dãpned hath no choice, ne he that is neces-sitate, to be saued, hath any choice, and both these soztes of men, haue no free choice at al. But as foz fre wyl, as we take it onely foz a desi-rouse appetite, which is not the ful

Necessitie can not stande with free choyce.

A man may wyll that is necessary, in some sense. But not chose that is necessarye in any sense:

signification of free wyl, may stād
with necessitie, as in example a mā
beinge necessitate to dye (as euery
man is) may also gladly, willing-
lye and desirouslye, dye, as many
haue done for christes sake, many
for glorye, manye for werines of
their lyfe, And muche more, if men
were necessitate to be saued, they
shulde gladly, willingly, and desi-
rouslye, do the workes of saluaci-
on. And so the Captaines of the
secte haue, studied oute a deuyse
howe decey uyng men, in the signi-
fication of fre wyll, as thoughe it
signified no choice at all but only
a desirouse appetite, they haue
graunted that man hath free wyll
to his saluacion, whiche they call
a wyl newe create of god, to be de-
sirous of saluacion, and therewith
defende styll their mere necessitie,
& therewithall say this also, that a
good man doth necessarilye wel, &
also

also frely well, and an euyll man, doth necessarily euyll, and frelye nought. They saye also, that god doth compell no man, for compulsion (saye they) is contrary to free wyl, But not necessite, and for this they alledge the ethnyke philosopher Aristotell, bicause he maye helpe forwarde, who considering, the naturall partes of the soule sayth that uiolentum opponitur voluntati, non necessitas. And yet Aristotell vseth such a word in the steade of uoluntas, as signifiethe Lubentiam or libidinem, that is commen to man and beast and not uoluntatem whiche is propre to man, and yet thus they shyft in the wordes, to deceiue ẏ simple, whom they wold seme to desire, to teache goddes truth, and vnder pretence therof, do sowe abrode the deuyls falshed. But Aristotel their author saith, that absolute necessite which

Aristotell speaketh of the ἑκόνσιον, which is commen to man & beaste, and so is not volũtas nor arbitrium.

Voluntas [illegible]

is properly necessitie, is contrary
to fre choice, which man must haue
or he is no man. And what a So-
phisme is this to say, that a good
man doth necessarilie well, and an
euyll man doth necessarilie euyll,
and therewith say also that man is
not compelled by god, to good or
euyll. For euerye meere necessitie
that can not be eschued, and is of
it selfe a necessitie, doth enforce and
compell all the meane causes, to
do hym seruice, for meere necessitie
wyl be by no meanes disapointed.
And it is said therefore, that there
is nothynge more violente, then
necessitie absolute. And marke wel
these teachers, for in doctrine they
conclude eche mannes saluacion
or dampnacion vnder mere neces-
sitie, and yet they say, god compel-
leth no man. And then because the
philosopher sayth, that compulsi-
on onelye is contrarye, to fre wyll,

Nothinge more violent thē necessitie.

no

not neceſſitie, they ſay a good man both frelye and neceſſarilye good, and an eupll man frely and neceſſaryly eupll. And as they do in the wordes of free wyll ſo they play in the worde (neceſſitie) whiche is taken two wayes. For there is a mere and abſolute neceſſitie, that the lerned men call neceſſitatem conſequentis and a condicionall neceſſitie, whiche the lerned men, cal neceſſitatem conſequentie. As in this example, when I tell one he ſhall dye the corporall death. I tell hym a mere neceſſitie, for he ſhall nedes dye, and it dependeth neither of ifes, ner andes, ne can not be auoided, but that neceſſite of death cõpelleth al meane cauſes to ſerue it neceſſarylye, to the accomplyſhment of it. Therefore I maye ſay, It is merelye and abſolutelye neceſſary that thou ſhalte dye. And this is neceſſitas conſequen-

Neceſſitie, is taken twoo wayes.

Neceſſitas conſequentis

quentis, For the thinge is ordered
precisly so to be. But if I say
thus, Forbearyng thy foode, thou
must necessarily die or it be longe
this necessite is no mere necessite
but dependeth vpon the condy-
cyon, of the forbearyng thy foode
marye auoyde not the condicion
but lette that stande true, & then
ỹ necessitie foloweth. And of this
sorte of necessitie ỹ gentyles, such
as hadde clearer vnderstanding
reputed that they called destine, fa-
tum. As put thy fynger in ỹ fyer,
and it wyll necessarylye burne
hauinge the natural cause, no let
of operacion. Nowe if it were
asked, whether thy fynger shoulde
necessarilye burne, I must saye
no, meanynge of a precise, abso-
lute and mere necessytye, for thou
neadeste not put thy fynger in the
fyre, and so the burnynge shall be
auoyded. But and yf thou puttest
thy

thy fynger in the fyer, then of a cõ-
dicionall neceſſitie, it muſt neades
burne. Nowe marke the ſophiſtry
of this ſect, A good man (they ſay)
doth neceſſarilye good, and that
is true, in a condicionall neceſſite.
For if he be a good man he muſte
neades do well, for as ſone as he
ceaſſeth to do good he is no len-
ger a good man, and ſo in an euyll
man, he doth neceſſarylye euyll,
for yf he dydde well he were no
more an euyll man. And thys
neceſſytye hathe in deede no com-
pulſyon, becauſe the former parte
of the ſpeache, is at lybertie with-
oute neceſſytie or compulſyon, and
the latter parte is made neceſſa-
rye, by the maynetenaunce of
the trueth in the fyrſte parte. And
therfore this ſpeach is true. Tho-
mas beynge a good man dothe
neceſſarylye well and Johñ an e-
uyll man doth neceſſarylye euyll:

The ſophi-
ſtry of ſuch
as defende
mere neceſſi-
tie.

omas
146.

But this is not true, ỹ Thomas, speakyng of ỹ same Thomas doth necessarily wel, or Johñ speaking of the same Johñ, doth necessarily cuyll. For there is no necessitie at al, in the matter, but vpon vpholdynge the truth of the condicion, whiche in these latter speaches is lefte out, And thus I haue declared the difference of necessities, the one mere and absolute, and the other condicionall, and I haue shewed howe the symple people not hauinge their senses exercised be decepued by suche as be the deuyls apostels to seduce the worlde with intricatiõ of speach, and like false marchauntes, shiftynge the wordes whiche be markes, from the signification of one thyng to an other, by such colors mainteine discorde & disagremente in those thinges wherin it were most expedient, men shuld agre. This matter

ter of free choice hath muche trou-
bled the church, by reason of such,
as wold presume, to haue through
knoweledge of all thynge after
their discussion, and so entangling
them selfe, with goddes high mi-
steries, haue ben authors of suche
opinions, of mere necessitie, as not
onlye impugne the hole processe,
of scripture, but also subuerteth al
staye of good direction, and ende-
uoure, eyther to godlye exercyse,
or polytyque behauoure. It is the
extremite of al mischeif, to say that
man can not chose whether he wyl
vse gods giftes or no, when they
be offered hym, whiche is the time
of mans choice (as afore) for we
must be persuaded that as god gi-
ueth to man his giftes frely with-
out necessitie or compulsion: so ma
receiueth them frely without ne-
cessitie or compulsion to vse them.
As for the high diuinite ye speake

of(mayster Joye) I wyll not enquyre ye further of it, but wold wisshe that diuinite were ordered godlye, spoken of reuerentlye and semely, with feare of errour, with humble meke spirites, not arrogantly, not presũptuously, not by way of iesting, not by way of raylyng, not out of season, nor amonges other pastimes, to supply other communicacion. Gregorye Nazianzene a noble clercke of the greke church, scolemaster to saynt Jerome, in whose tyme there were certayne called Eunomians, who affirmed there was no waye to heauen, but one, to talke of god, and dispute of goddes workes. This Gregorye Nazianzene, noted those mẽ, of their itche in their tonge (as he calleth it) & sheweth, how they alledge scripture, as mẽ do the chaunce of dyce, take that commeth fyrst at all aduentures, he

Considre what a lessõ this is for our tyme.

he noteth them how they troubled, all good assembles, with theyr talkes in scrypture. And that talke waxed so common, that women also troubled their nourseries therewith, and by occasiō of their talke, loste as he sayth, the floure of their shamefastnes. For whose reformacion at that tyme, he sheweth that of God, neyther al shuld be disputed that myght be spoken, nor all men shulde speake of hym, nor to all men, nor in all tymes. In speakynge of God, he wolde mens capacitie, shulde be considered. For the time (he sayth) we shulde not mingle the talke of God, at the time of other triflinge pleasures. As for ỹ audience, he wold it were suche as the speakynge of God myght edyfie. For them that shuld talke, he wolde wysshe them either perfytelye clensed in their lyfe, or at the leaste suche as endeavoured

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red them selfe to amende in theyr lyfe, lest beinge fylthy and corrupt in liuinge, they shulde hurte them selfe, as he that hath sore eyes is hurte by sight of the sonne. This was the mynde of this good man at that tyme, and when he had said thus muche, he was afrayde they wolde haue misreported him, that he forbad them to thinke of God alwayes. For in suche wyse euyll disposed people, are wont to make misreport, of good aduertisement. And therfore (he saith) I wold they shuld thinke of god, as oft as they breath, but I speake (qꝯ he) of talkynge, reasonynge and disputing of god, whiche he calleth in one worde (θεολογεῖν) And yet I do not (qꝯ he) improue that, but the vntymelynes of it, and the excesse of it, And al thinge (qꝯ he) hathe his tyme, as Salamon sayeth. And good is not good (as Gregorye Nazian-

Nazianzene there sayeth) yf it be not well done. It is semely (sp he) for a woman to were a mans garment? And after in the same worke do not saint Paule saye, that all be not apostels? ne all prophetes, and finally concludeth the matter that yf the ytche of mens tongues can not otherwise be healed, but they must nedes talke, he byddeth them talke of suche matters, as wherein an errour is without all daunger. Thus in effecte, sayeth Gregory Nazianzene, who, amonges some, yf he were here, myghte percase heare that he wolde be sorye for, and yet he for his highe learninge in diuinitie, hath ben honoured and celebrate by the name of Theologus, as exceading al other in knowledge of diuinite. They that sawe the absurditie ensuenge of the mysorder, hath testified it vnto vs, whom it is better

to

to byleue thē by abiectynge theyr counsayle abyde ẏ inconuenience, whiche the churche then felte. It is nowe tyme, to returne to the discussion of the reste of youre booke, wherein it foloweth.

ye. Forthe on Winchester.

Faith must be to me the assuerance of
vin.ix. the promyses in god made in christ (if
ticle. I fulfill the cōdiciō) and loue must accōplisshe the condicion, wherupō foloweth thatainmēt of the promyse accordinge to Gods trweth.

Yet dare not he expresse his condiciō,
ye. sayenge playnly: Faith assewreth me of the promyse of god (if I fulfyll the lawe) but Win. nor none elles, but onely chryste, fulfylled the lawe ergo neyther Winch. nor any els standynge this condicion, wall neuer be assured of the promyse of God. Paule argueth a nother wayes excludyng the condicion that men myghte be the suerer and certayner of the promyse. For yf the promyse shulde stande of an vncertayne, yea impossible condicion: who shall be certayne and assured of the promyse? Thus argueth Paule. By the workes of the

of the law came not the promyse to Abrahã or to his seade, hym to be thayer of the worlde, but by the rightwise makyng by fayth. For yf they that wyl be iustified by ꝑ workes be therfore made thayers, so is faith and beleue in vayne and the promise voyde & frustrate. For the law worketh but wrath, ergo it worketh no good workes to thattaynement of iustification. It worketh wrath for that it is impossible to be perfourmed & accõplysshed of man which is fleshe, as Paule constantly affirmeth, & therfore it wrappeth all the workers therof to be iustified thereby vnder the curse. For as many as stande vppon the workes of the lawe to this ende euen for theyr iustificaciõ are yoked vnder cretracion and tyed to the curse Gala. iii. For where is no law there is no transgressyon. Wherfore (Paule nowe concludeth agaynste Winchester sayenge) out of faythe is the herytage geuen, lyke as oute of grace, that the promise myghte be the more fermne and sewerer vnto all the seade, not to it that is onely out of the lawe, but also to it whiche is oute of the faythe of Abraham. Paule in spirite dydde se before this Winchesters condycion to frustrate the promyse, and therfore he confuteth it here so clearely. And agayne vnto

the

the Galatheus, If anye wolde obiecte
sayinge, ergo the lawe is agenste the
promyses. God forbyd saith Paule, but
if there had ben a lawe geuen whyche
myghte haue geuen lyfe, then no doute
iustification myghte haue commen by
the lawe. But the scripture concluded
all vnder synne that the promyse, the
promyse (I saye) out of the faith of Je-
su Christe shoulde be geuen and not de-
serued to the beleuers. Thus ye se how
with so many wordes Paule excludeth
Wynch. impossible condicion, to make
fast the promise in Christ that our faith
myght be the fewrer stayed and cleaue
to it. If onely vnbeleefe dampneth, why
shulde not onelye faith iustifie? it is a
good argument of contrary. But yet be-
cause Win. wyndeth in his condicion
so harde for the attaynement of his iu-
stificacion by workes. I wolde fayne se
some one of his good workes so perfyt,
pure without any carnall affecte anner-
ed, either of vayneglorye or of loue to
hym selfe or for feare of payne not done
nor for hope of reward, or any lucre,
promocion or to receyue a better thinge
for the doinge thereof, out of so pure
an herte that it be not done of any affec-
cion to the person, put onely of fayth
and zeale for the glorye of god & profit
of his neighbour, or onely to mortify
his

his owne affectes and to set naught by hym selfe, to abnegate and renounce his estimacion and glory, to be renewed in spirite and to folowe christe mekelye to death. Paul acknowlegeth hym selfe and complayneth in his most perfection not to be able to do that good which he wolde do, but to do that euyll whiche he wolde not do. He durste not call in, this condicion to atteine his iustificacion thereby, but constantlye affirmed as many as staude vpon the workes of the lawe to fulfyl them, thereby to be iustified, are yoked vnto the curse of the lawe sayenge. Cursed is euery man that abydeth not in all thinges written in the booke of the lawe to perfourme them. I wonder therefore that Wynchester dare stand vpon his condicion to be fulfylled to attayne any part of his iustificacion therby. Dare he claime (thinke ye) any part of his iustificacion for burning of Doctor Barnes and his felows for preaching ageust these wykedly armed artycles? Tel vs Wynche. dyddest thou burne them so cruelly of loue and not of hatred or enuye? trwelye loue burneth no man. for preachynge ỹ truth charitie enuyeth not. &c. Abi igitur post Christum satana. Come bak deuyl after christe, thou arte sclaunderous to his crosse, for beinge maried to thyne owne

wytte, thou sauourest not the heauenlye and godly iustification, but suche one as naturall reason perswadeth amonge men, euen one good turne for a nother to be done, and so to deserue thy iustification. But be it in case, that Wynche. thus condicioninge with god hath in his owne opinion done some good dede whereby he dare claime his iustification, yet shall not that same deede serue hym to the attaynement of that effecte. For were it neuer so good, yet dothe his false oppynyon in his deede make it dampnable. But lette vs speake of a good deede absolutelye, excluded from all carnall affectes (yf any man maye do such one) this deede is not our dede, but the dede of God worckynge it in vs, for what deede soeuer procedeth out of oure corrupte nature is naughte. It is god sayeth Paule that worcketh in you accordynge to hys good mynde bothe to wyll weill, and also to perfourme your worke: Neyther are we apte and able to thynke so muche as a good thoughte out of our owne selues, but al oure ablenes commeth frome God. And Isaie sayeth, Lorde set peace amonge vs, for it is thou that worckeste and fynyscheste all thynges in vs both oure thoughtes and dedes. And therfore well sayde Austen. God crowneth in vs hys

own deedis and not owrs. Condycyon not therefore (Wynchester) with God for your dedes, whiche (as all men see them) are but malyce, mischeif, enuye, rankor, bytternes, bloude thirstinge, pryde: cruell tyrannye, blasphemies, persecucion of christes innocent lombes and of his worde, deceytefullye flateryngе your prince, euyll cownsel geuing to prouoke the wrath of god vpon you all, and vpon that noble realme, sowing most pestilēt heresies yea and that wittyngly whiche is the synne agenst the holy gost, whiche when all synnes (be they right greuous) shalbe forgeuen, yet shall this your vngodlye impiete be neuer forgeuen.

You say that fayth is thassueraunce of ẏ promyse of forgeuenes of siñes. Yet V vin ix. article

If faith be that same certitude and assured persuasion as Paule saith, assuring you of your iustification, why then adde you your vncertayne condiciō waueryng vpon your sinfull works which as they be vnstable vnperfit & sinne so can they neuer make you a'quyet & trāquyl conscience, nor certify you of your iustificatiō, God so sayeng, Thou labourest in ẏ multitude of thine own wayes and yet thoughteste thou them ne- Ioye.

uer enoughe. Adde no condycyon on your behalfe therfore (oh Wyn.) into your owne condempnaciō. Christ neuer taught you to beleue vpon a condicion, but saide symply and playnelye, Beleue and thou art saued. Adde not to goddes worde, lest ye be condempned for a lyer. Wynch. tolde Martyne Bucere that he and his wolde not receyue the doctours as Wyn. wolde, I coulde brynge Austen Hierom Origene and many other autentyk writers agenst hym selfe, but let vs see whether he wyll beleue this one doctor saint Ambrose, thus writing vppon the first epistle to the Corrinthes saienge. This thinge is constituted of god that who so beleue in christe he is saued without any worke, only by faith frely receiuinge the remission of hys sinnes. What can be spoken more plainlye? Nowe make an ende Wyn. and conclude your arrogant articles.

Vvintoñ

AS for your talke in ẏ lawe, it is not worth an hawe, for it is besides ẏ matter, and before aūswered, my sayenges ye can not improue, sauynge that ye saye, I may not adde to gods word, wherunto I wyll aunswer, that I adde not,

not but only marke and note what gods worde conteineth. And when I se so many tymes, yf, required of vs, I knowe none other englysshe name, to signifie what that is, but a condicion: And here let vs dyscusse, what we shall cal addyng to gods worde. If ye cal thinuencion of a newe worde whereby to discerne what is wrytten in scripture, as I or you vnderstand it, an addicion to gods worde: then do you and all your secte, offende in deuysynge the wordes (office and correlatiue) to signify what fayth doth, and howe it apprehendeth the promyse, whiche I thynke the spirite wold not suffre you to do, if it were addynge to goddes worde. Moreouer I thynke ye call not addyng to goddes worde thaddynge of an other language wherein to expres gods worde, by other syllables thē it was first spokē in. For then were

I discussio what is adding to gods worde

ẏ world on both partes, in a great offence, being gods worde translate into so many tōgues, nothing like the original tongues of greke or Hebrue. Whereby appeareth, that beynge the true sense kepte hole, and entier, the letters and sillables maye be altered withoute daunger, as the language requyreth, & without any contradiction of this texte, for not addynge to goddes worde. Furthermore yf thexplayninge and openinge of scripture, with mo wordes in the same language with similitudes also, to giue more light to the true sense, ye meane to declare, were adding to gods worde, I am sure ye wolde not haue trauailed so much in thexposicions of scriptures, as ye haue doone in youre sundrye bokes, And speciallye, where ye make a drinking of christes holly supper, ne haue vsed the similitude

ye

ye haue done, of the sonne and fier, for declaration of the secrete wor-kynge of fayth alone, yf ye had ta-ken that for addynge to goddes word. When ye raile of me vncha-ritablye and deuyse for your pur-pose, that is not true, we can not cal that adding to gods word, that is all besides it and contrarye to goddes word. When I saye to you that it is pitie to see, the giftes of learnynge in you and many other so abused and abhominacion most detestable, to se the pretẽce of gods worde, to couer so many deuelysh and detestable wordes of sclaũder malice, myschief and heresy, wyll you saye that I adde to goddes word herein bicause it is not there directlye spoken of you: ye can not truely. For albeit, it be not speci-ally wrytten of you, yet because of a generall warraunt of scripture, that we maye saye and wryte,

that is truth, and edyfieth, ye can not say I adde herein vnto gods worde, but accordynge to goddes worde saye truthe. And so likewise in euery other iuste honest and holy thynge. Who then doth adde to goddes worde? Only he that calleth scripture whiche is not scripture, or reporteth the sence of gods scripture amisse. For such one frameth hym selfe an ydol in his own fansy, and worshippeth it for gods truth falsely. Suche men adde to gods worde and repoyte not god truely, and therefore (as the texte sayth) shall be condempned as lyers. And this is the true vnderstandynge of this texte broughte in by you. Adde not to goddes worde. Whyche I haue harde manye tymes vsed, lyke a keye to cleue logges, and therfore haue discoursed thunderstandynge of it. As for the sayeng of saint Ambrose, maketh no-

nothing agaynst myne article,
For in the begynnynge when the contention was betwene christe & Moyses lawe, by faith was signified hole christ, and by workes the lawe of Moyses, and in this strife where fayth and workes stoode in contencion one against a nother, the speache onely fayth, was spoken of that good faith, only to exclude Moyses lawe, with the receyuynge or not receyuyng, wherof christendome was troubled. For els onely did neuer exclude the familiar companye of faythe with charitie that stode of the same side that faith doth. And so you youre selfe vnderstande it, that charitie is there and not excluded. And the precyse wordes (wout any worke) exclude onelye the workes of the lawe, for the workes of receyuynge and vsynge the giftes of fayth, & loue, must nedes be there

as

as is before declared. And nowe to the article that foloweth in youre boke, whiche article ye call myne, and I am very glad so to take it, it foloweth thus.

Vvin. x. article.

A man beynge in deadly synne, maye haue grace to do ẏ workes of penaũce, whereby he maye attayne to his iustification.

Ioye.

And I say the contrarye. That a man beynge in deedly synne maye haue no grace to do the workes of penaunce, as I feare me it wyll be verified of Win. hym selfe. But the Lorde conuerte him ones, so that all men maye se his open frutes of repentaunce for his greuous persecution of Chrystes membres and heare hym openly with teares recanting his false doctrine wherby he hath seduced many a symple soule. This is lo, his doctrine, A man must do the workes of penaunce before he be iustified, and so by suche workes merite and deserue his iustification and forgyuenes of synnes. Here thou seest (christen reader) that suche a man hath no nede of Christes death, but for such men (sayth Paule) Christ is deade in vayne. Thus

ye se

ye se the conclusyon of his articles to be. That he maye do well before he be iustified. But (as I sayd before) it behoueth a learned diuine to cõclude what ought to be done, & what god wylleth to be beleued by his manifest word, and not what Winch. may do by his owne blynde reasonyng without gods word. He maye do well by the gyfte of God (sayth he) whiche is faythe, ergo his fayth goeth before his well doyng and his iustification, and his good workes must be thrust betwixt both (if the place be not to narow for them) so that he hauynge his faith and his good workes, is not as yet iustified neyther by his faith nor by his good workes, for they muste serue him but toward the attainment to his iustificacion. Paule & christ ioyned faith & iustificaciõ euer inseparably together: but this scismatike iewish Hieroboam and deuillish deuider of al christẽ vnite wil thrust his good workes betwixt thẽ, not suffring fayth to cleue to immediatly her owne obiecte, euen the mercye of God promysynge remyssyon of synnes in Christes deathe. He wolde thruste in here the workes of penaunce before iustyfycacyon whyche thinge howe folysshe it is ye shall se. Fyrste, ye knowe that penaunce muste go before her workes as is the tree

before

before her frutes. Penaunce is a turninge to god, whereby of the syncere feare of god a man humbled acknowelegeth his sinne, and so al his whol life he maketh newe. Who turneth to god, but he fyrste beleue and knoweth god for christes sake to be so mercyfull vnto hym that at his turnynge to hym he receyueth him and forgeueth hym hys synnes? whiche faithe and knowe=ledge what els is it then his iustifica=tion, god the father so affirmynge it in his prophet Isai sayeng. In the know=ledge of hym this euen my seruant shal iustifye many. Here ye se þ this know=ledge and faithe iustifieth before the workes of penaunce are done. For God is knowen in Christe ere we turne to him of the which turning to god there folow the frutes of repentaunce in do=inge them all our lyfe longe, as to feare god, to humble our selfe, to confesse our synnes to him and to renewe our lyues mortifieng continually our flesshe.

Vvintoñ TO this article your aunswer is peremptorye, and ye trauerse the matter so plainlye after the lawiers pleding, as you haue fashioned it mete to be remitted vnto

vnto ỹ coũtry. And herein I shall speake to you againe, somewhat lyke a lawyer. Ye handle me in youre aunswer lyke one of youre secte, and do the wozlde vnderstãd hereby, whervnto this vnreuerẽte reasonynge, disputynge, and talkynge of goddes truth wyll come to at the last, that is to saye, to diuision, debate, hatred and stryfe, when in that all shulde saye one, eche shal aunswere other, as ye do nowe me, with, I saye the contrarye. And so learnynge is all paste, and the matter resteth vpon twelue men, wherein ye labour the countre as faste as ye maye. And ye flatter the wozld with lycentiouse doctrine, and offer them to pull from theyr neckes, all suche yokes as ye thinke dyd at any tyme let oz impeche them either in thought oz dede, Ye pzomise them libertie of al thynge. And then to rydde them

them out of dette, ye translate saint Paule thus, that we owe nothyng to no man but loue. Ye flatter the couetouse maister with pullynge away holy dayes, ꝑ he maye haue the moze wozke done hym foz hys peres wages. Ye flatter again the seruaunt with pullynge awaye al opinió of fast by abstinẽce frõ any meat either in lẽt oz otherwise. Ye offer pzestes wyues to wyt & they can winne them to you. Ye rydde all of confession, and wepinge foz synne. Ye take awaye distiction & difference of apparel, days, times, and places. Ye take away ceremonies whiche in dede do muche let good chere in assẽblies of good felowes. Ye gyue women courage and libertie to talke at their pleasure so it be of gods wozde, and to make the husbande amendes foz that encombzye, ye teache men secretly (and so as you may denye it

agayne

agayne if nede be, tyll it be time to
come abrode) that they maye haue
as lawfully two wiues at ones, as
one, so they wyll finde them bothe,
I do not herein faine or lye, for I
knowe they haue not written in a-
ny matter more seriously ne more
fondely (but yet maliciously and
vntruly) then to proue it lawfull
for a man to haue two wyues at
ones though the first be neuer so
chast. And so whē women be so er-
nest to set forth youre enterprise,
they be suffred of god for punysh-
mēt to worke there owne confusiō.
And after ỹ same sort by other in-
tisemētes lerned mē, to depraue ler
ning, & prestes to trauel to destroy
prysthode. And in this wise for pu-
nishmēt of our sinne, eche part la-
boureth by a meane to scourge &
trouble their owne astate. And in
the meane time your secte hopeth
to winne the countrey, and there-
fore

foze the postelles of your secte al-
though they preach not much now
a dayes yet they write diligently
and sende the bookes abrode bu-
selye with, Venite, emite, absq;
argento, and in signification ye
call men to fredome, ye giue your
bokes abrode frely, w all such al-
luerem̃etes as may serue to make
the countrie yours, and suche as
shuld giue euidence agaynst you,
them ye depraue and blaspheme,
with all kynde of byllany where-
with to distroy theyr credite in so
muche as among you, a bysshop
or a preist hath a newe sence in en-
glysh, to signifie a knaue. Ye haue
a great while awayted to haue
the panel returned, but the kinges
most excellent maiestye who hath
the highe shiriffes office in his
hande vnder god, coulde neuer yet
be induced to retourne the Jurye
as ye wolde haue it. And therfore

I haue

I haue seene you often tymes fall in a non sute, and lyen styll in wayte, as they ỹ haue euel tytles to landes to haue the shirik for your purpose. Now saye you now, haue I not commened with you lyke a lawier: and truely declared the councelles of your secte, wherin ye conspire, Aduersus dominū et aduersus christum eius: I wold lawiers had alwates their tales tolde them of their clientes so truly as I haue tolde this, and then the worlde shulde not be troubled with so many longe sutes as it nowe is. But now to your contrarye nenge of me whiche ye fashyon thus, And I saye the contrary. If I were lyke you I shoulde saye agayne, Nay and I saye the contrarye to you. And then thicker, you lye and you lye, and I can tel as well as you, and I as well as you. And shall this krupte growe

Thenglysch of this latin dominum e christum, is god and th kynge.

of goddes worde: and so you wyll haue this broughte againe of the p[illegible]atyue churche, that our hearers and readers of oure bookes shall say I beleue Ioye, and I beleue Wynchester. Ego Cephe, Ego pauli, but yet to auoyde some parte of that inconuenience, men haue deuised to say, now I beleue not Luther, nor Melancton, nor Bewcer, nor Swinglius, nor Ioye nor Turner. And call them (for the tyme) knaues, for Maledictus qui confidit in homine, but I beleue (sy he) goddes holy wordes which can not lye as men do. And shall I not beleue the wordes of the byble? I knowe what edifieth me, thankes be to the lorde of his gyfte, my conscyence telleth me what is good, and no man shall bringe me from that god teacheth me by his holye spirite. Nowe ye wyll aske me, And is not Hys well

saide

saide: Verelye if man wete neuer deceyued, in the true sence of gods worde, and were assured that god in dede taught him by his holye spirite the aunswere were graue, but when so many errours are arisen in the sence of goddes holy worde, and the deuyll maye and hath transformed him selfe into the aungell of lyght, suche speach in communycacyon is beside the purpose. For men doute not whether goddes holye worde is to be beleued, but what is ỹ sence of goddes holye worde. And the maner of speache aforesaide, beinge so precise serueth rather, as ashes, to couer fier, to kepe an error close, then with sobre communycation eche man mistrustinge his owne learninge, to trye out what other men whose spirite is commended vnto vs, haue by one consent left written and testified what

they vnderstande in the matter. Mary you maister Joye, I praye you pardonne me, for yf god hath so made you of his secrete counsel, that ye can tel what christ thought (as ye haue before arrogantly affyrmed) ye may speake for so much with more aucthorytie, then anye other. But let vs considre ones agayne your (And I say the contrary) for albeit ye saye so in summe yet when ye declare your selfe afterwarde, some wolde conster ye sayde otherwyse, and that whether ye wyll or no ye agree with me.

Dico.

For when ye call penaunce a turnynge to God, youre sayenge implyeth, that before suche a man as turneth by penaunce dydde by goddes callynge turne, that man was out of gods fauour not iustified but turned from God, and after that by grace turneth, whyche ye call penaunce. So as if ye

maye

maye be so vnderstanded, ye saye that a man beynge a synner maye haue grace to turne. The differēce yf we vnderstande you thus, betwene you and me is, that you expresse the worke of penaunce, whyche ye call turnynge, And I speake of the worke of penaunce in general, and yet I haue not contended with you, what be the workes of penaũce. And for ought I here of you in the workes of penaunce, I shall not contende with you muche but agre with you for all this bablynge, that turninge to god is the worke of penaunce, so it be a hole turne, whereof scripture speaketh, with a mannes hole harte in fastinge, wepynge, and waylynge, and as the church hath declared our turnynge shuld be, and not halfe a turne, as some of your scole teache and amonges all, your turnyng Turnor, whom

god turne into the right waye.
But afterwarde ye handle your
turninge otherwyse & wyll so vn-
derstande your turninge, as a
synner shulde be iustified, before
he doth turne, wherein you turne
the matter so aboute, as it is in-
explicable, for by you a sinner tur-
neth not, as your speache purpor-
teth, but a man that was a synner
now beleuing and iustified ha-
uing his synnes forgeuē turneth,
and so, he that is turned all ready
in iustificacion, & yet remaynyng
thā turneth agayn in penaunce,
and then the seconde turninge
shulde be from god, yf ỹ turninge
in iustificacion were to god, as it
muste neads be, for in remyssyon
of synne and iustificacion god
turneth man to him. And so the
playne man, whom ye take vpon
you to teache playnly, wolde vn-
derstand it. For when ye say that
a sinner

a sinner before his turnyng by pe-
naunce beleueth and is iustified,
that is one turne, where he was
before from god, now to be towar-
des hym. And then if there be yet
after a turnynge againe in pe-
naunce, that turnynge must nedes
be from god. For a seconde turne
muste nedes be contrarye to the
fyrste, as a simple man aunswered
when one told him the worlde was
turned. Then (q he) all is well, for
I harde my graundfather saye in
his tyme, the worlde was turned,
And then the worlde was nought.
And therfore by the seconde turne
he concludeth, it shulde be good.
For in two turnes one succedinge
a nother, yf the first be one waye,
the seconde is a nother. And yet
you wolde haue a synner fyrst iu-
stified by fayth wherein he is tur-
ned to god, and then turne by pe-
naunce. Al ye wolde call me nowe

Pelagian, bycause I chuld speake as thoughe man myghte turne of him selfe withoute beleke, then I wolde saye ye spake as besemethe the person ye mainteyne, I haue learned and therafter speake, that a sinner can not turne without the grace of god, which god dystributeth by degrees, as ỹ sõne sheweth her selfe in the mornynge, in whom there is encrease by succesſe tyl the sonne come to the highest at noon. Men fall sodenly downe the hyll from god, but they be drawen vp the hyll to hym by degrees. And the degrees of helth be signified in the miracle of chryst, of the blynde man, to whome chryst restored not his perfit syghte at ones, but by degrees. We preache to mẽ to rise in the morning, orto iam sole for Vanum est ante lucem surgere, and ye bydde men lye styll, whyle it be noon, that the sonne be at the

highest

highest, & this causeth your fonde stoicall scoole of extremities, whiche admytteth no meane. I haue bene somewhat mery with you for my owne relefe, beinge vexed and weried with your fond talke, whiche is suche as maketh onely a cōfusion of that ye speake of without frute or edifienge. And yet I can not pretermytte, to note somewhat in your iustification, which ye declare thus.

affectu tiuā.

Now let vs se the order of our iustification before god accordynge to the scriptures. Firste (sayth Paule) we are chosen of god in Chryst before the foundacion of the worlde was layde. And when we be borne anewe of the spirite we are called to receyue fayth Joan.i. and.i.Joan.v. which gyfte of faith certifyeth vs of our election, geuynge vs the knowlege of god the father, in, and by Christe. Whiche knowledge, as nothynge can be sayd breiflyer so is there nothynge more excellent, sweter, more full and perfit, holsomer, more comfortable and ioyouse. For when I knowe

Ioye.

Jo. 1.

god

god the father in Christe, by the holy goſt, I knowe theſe. iii. perſons to be the onely one God, the moſt hygh goodnes hauynge his beinge of him ſelf and all other creatures to haue their being, lyfe, and mouynge of hym, euen that one alone my very lyuynge God for me and for all ſufficient, mercyfal, benygne louyng, almyghty to me, my deliuerer, defender, and keper, longe ſuffring, iuſt, true, my preſente ſauyoure and forgeuer of my ſynnes, gyuynge me freely for Chriſtes ſake eternall lyfe and beatitude. In this knoweledge of my celeſtial father am I fermly perſuaded, Chriſt Jeſu his onelye ſonne both god and mā to be ſente for my ſake into this worlde to be the annoynted Meſſyas, kynge and preiſte, to be my gouerner, deliuerer, auenger, defender, my heade, redemer by hys paſſyon, medyatoure, my clenſinge ſacrifyce, once for me and for all faythfull for euer offred vp on the croſſe, my onelye interceſſoure nowe into heuen aſcended, my holynes, myne expiacion, my righteouſenes, helth, way lyfe, and ſatyſfaccyon ſatiſfyinge my fathers iuſtice for my ſinnes neuer to be imputed to me for my onelye faythes ſake daylye iuſtifienge and abſoluinge me, contynuallye reuyuynge me wyth his holy ſpyryte, anoyntyng me wyth

the

the grace of the holye goost: so that nowe I by hys mercye and grace being in christe his electe, might walke dayly in good workes, pleasynge my celestiall father vnto this knowledge and beleef, he calleth all his chosen for whome he hath forseene, predestined, and chosen, them hath he called by his worde and preacyon of this world, vnto this faith and knoweledge, and whome he thus called, the same hathe he iustyfyed, and whome he hath iustyfyed, them hath he glorified.

IN the processe of your iustificacion fyrst ye say saint Paule sayth, we be chosen of God in Chryste, before the foundacyon of the worlde was layde, whyche be the wordes of the appostle. And here ye make a true entrye, Then ye saye that in the fyrst chapter of saynt Johns gospell, and the fyrst epystle the fyfte chapter of saynte Johñ, it is conteyned, that when we be borne anewe of the spyryte we are called to receyue sayth. Vvinton

faith. If you can iustifie this to be true I wyll not further impugne youre iustification, But your allegation of this scripture, is lyke the spellynge of a ponge stryppelynge, I ones went about to teach to reade, He wolde neades spell backewarde, (A.b.) he spelled it Ba. and (B.A.) Ab. The scripture ye allege, saith. He that beleueth is borne of god, & ye say, we be borne of god to receiue beleefe. Scripture placeth fayth in order before the byrthe, not in priorite of tyme, but in natural order. And ye place it after, as it were also in the distaunce of tyme. The wordes of the scryppture in the gospell of saynte Johñ be, that so manye as receyue Chryste haue power gyuen them, to be the sonnes of god suche as beleue in his name, who be not borne of the bloodes, nor the wyll of man, but be borne of god

god. By this texte, to be the sonne of god, faith muste needes go before. The wordes of the epystle be these. Euerye man that beleuethe that Jesus is Christe, is borne of god, Is not faith placed here, in ỹ order of the text, before the birth, as a declaration whereby to know what is signified by this to be borne of god, that is to saye, to beleue that Jesus is christ: Not to beleue in tongue, as saynt Johñ sayth, but to beleue in worckinge that is beleued: Christe teachinge Nichodemus oure regeneration & seconde natiuitie of god sayeth: Nisi quis renatus fuerit ex aqua & spiritu sancto, non potest introire in regnum dei, Whiche natiuitie is ministred in the sacrament of baptisme, And in thactes of thapostles, when the Enuche desired to be partaker of this regeneration & to be borne of god and sayde,

Iohn. 3.

Here

Here is water what letteth me to be baptised? Philippe sayde to the Enuche, If thou beleuest with all thy hart thou mayest. And thenuche aunswered, I beleue Jesus Christe to be the sonne of god. And so was thenuche baptised, whyche forme of baptisme the church obseruech styl, in ỹ christeninge of Infants offred to christ in the fayth catholique & of their parentes. And accordinge to this declaration the wordes of sayne Johñs epistle be that eche man who beleueth ỹ Jesus is Christ, is borne of god not excludinge the sacrament of baptisme, but declaringe, that the foundacion of our regeneracion, is this fayth, where sayne Johñ in a fewe wordes reuerentlye foldeth vp the hole misterye of oure fayth. By your interpretacion, ye wold haue men firste borne the chyldren of god,

god, & then to receiue faith. But Philyp expoundeth it, that we receiue fayth to be borne the childre of god, & therfore requireth it before the regeneracion, & semblably in other matters, scripture preacheth penaunce to obteine remissiō of sinne, and ye teache remission of sinne wherby to come to penaunce. Scripture saith, & we do not forgiue our neighbour, god will not forgiue vs. You teach ỹ god must fyrste forgiue vs, & then we to forgiue our neighbour. Christ calleth vs to him to be vnburdened of our synne, And ye teach that we be vnburdened of our synne or we come at him. And so throughly ye teach christ backwatd: Scripture neuer taught him after that sort, & yet ye tall vpon other for scripture, and then ye wyll haue scripture playne as it is written, to be vnderstāded streight of al men at the fyrst reading

dynge, whiche bearyng in hande of playnnes, with a desyre that mans curiouse nature hathe to knowledge, or for wante therof to be seen to haue knowlege. the nũber that readeth after you, saythe they vnderstand, as ye do. And yf suche one can say, onely fayth iustifieth, and a preeste is a knaue, the masse is not in scripture, and an Image is an idole, ye prayse so much the lorde in hym, and reioyse so muche as in a proselite, that ye make hym runne, throughe the scripture, in thicke and thinne euen tyll he commeth to predestination, and further to gods prouidence, that some be so blynded at ỹ last, as they call al in doubte. Ye be your selfe blynde, in malice, and take vpon you to be leaders of the blynd, and so tumble al together, in the pyt of errour, with the miserable destruction of soule

and

and body. Let vs returne agayn to ẏ scripture ye haue brought in, which (ye say) signifieth, that whē we be borne a new of the spirit, we be called to receyue faith, The wordes of the scripture be. Eche man that beleueth, that Jesus is christ, is borne of god, If ye wolde herein resort to grāmer and say, bycause (natus est) is written in the preterperfitence, and (credit) is writen in the presentence, and ther vpon fansy, that (natus est) must be before (credit) I must aunswer you agayn by grāmer, that the preterperfitens, in laten signifieth the presentens as wel as the pretertēs, for philophers affirme, by reason of the cōtinuall mouing & that tyme euer passeth, nothing is properly presēt, but only god And for declaraciō that the pretertence, signifieth ẏ presēt, euery verbe passiue and deponēte, boro-

This part is onlye to Joye, that did before oppose me in my grammer

X. weth

weth in his preterperfittens, of the verbe substantiue, to ioyne with hisparticiple, both (est) and (fuit) so as (natus est) is properly, the present perfittens and (natus fuit) the preterperfittens. Now if the translation had been (natus fuit) then the grammer wold somwhat haue holpe, to wrangle with al, And I wold then, haue resorted only, to the declaracion of Philippe to the Enuche, which Philip was no papiste, nor lawer: as I wolde haue resorted also, to christes wordes, Qui crediderit, & baptizatus fuerit, which placeth faith, before baptisme the sacrament of byrth of the spirite, as ye speake, in newe englysh, and of the holly goost as the olde englisshe turned it, and of god, as the scripture by you broughte in speakethe it, And I doubte not but Christ thoughte in these wordes, euen as he spake, bicause

bycause ye meddle with chrystes thoughtes, and accordynge thereunto, with the same order instructed Philippe to baptise thenuche. And yet ones againe to your scripture, ẏ allowth not your reporte, of it. The scripture is, Euerye man that beleueth Jesus is thyste, is borne of god. This hath the same sence that saint Paule spake, in other wordes. No man can say or speake our lorde Jesu chriſte, but in the holly ghoſt, when saint Peter also confessed chryst, to be the sonne of god. Chriſte saide, that flesshe and bloude, had not reueled that vnto him, but his father, that is in heauen. And so in this place, Euerye man that beleueth Jesus to be chryst, hath ẏ beleue of god, which hauing of god, is spoke in the termes of byrth of god. He is borne of god, to signifie the sacramẽt of baptisme, wherin we be regenerate

of water and the holy ghoſt after chriſtes teachinge, whome God badde vs heare, and therewith beware of you, that teache chriſte not as ye haue learned in ſcripture, but after your owne ymaginations. For when there maye be anye reſemblaunce, in the rude conſyderacyon of the ſymple man, meete to agree with youre peruerſe interpretacyon, ye do eaſelye ſeduce hym, to allowe youre fanſye. As in this text, when ye reade, he that beleueth Jeſus is Chriſte is borne of god, ye cauſe the rude man to note fyrſte a byrthe of god, and then a beleuynge and ſomewhat lyke therevnto, We in common ſpeache ſaye, (he that followeth me, is my ſeruaunte). In thys ſpeache is a playne vnderſtandynge, that the man was my ſeruaunte before he folowed me, So as the reſemblaunce of thys

ſpeache,

speache, to the other of scrypture, causeth symple folke, easelye to agree to youre exposicion, that by that texte of scrypture, it shoulde appeare, that a man is firste borne of God, before he beleuethe, bycause the one speache is lyke the other. And when the vnlearned, by you be ledde into this errour, then the pryde of a presumptuouse knoweledge makethe them obstinatelye to defende it, and call all other knoweledge, whereby they shoulde be rydde of theyr erroure, iugglynge and sophistrye, mannes inuentions, and suche other peuysshe wordes, as men be encombred to heare, onlesse they wolde make gods worde, the matter of the deuylles stryfe. Thinke me not tediouse (good reader) that I tarye, in this matter, to open and shewe, howe one fashyon of speache in englysshe, receyueth di-

In englyt speches th seme of o fashion, is great diuer te of sense

uerse interpretacion, by reason of the ordre of the matter, that is knytte togither. For when I saye (he that folowech me is my seruaunt) the speache importeth that he was my seruaunt before he folowed me. But in an other matter knytte in the same fasshyon of speache when I saye (he that couenaunteth to serue me is my seruaunt) this speach signifieth not, that he was before my seruaunte, and then couenaũted, but that by this couenaunt, he is made nowe my seruaunt, and was not before. In the other speache, he was my seruaunte, or he folowed me, and in this laste speache, we must vnderstande, that he dydde couenaunte, or he were my seruaunte. And what reason of diuersitie in these two? Marye in the firste speache, I ioyne that is oute of all kinde of causes, to the effecte, as

to

to folowe me is no cause to be my seruaunte, but rather ensueth of seruyce. But in the seconde I ioyne a kynde of cause with the effecte, And then I maye not saye the effecte was before the cause, and therefore in asmuche as a couenaunt, is of the kind of causes, to make hym my seruaunte: I maye not by the lyke fasshion of speache deceaue my selfe, and say, bycause in the one speache, it was not true, where I sayde (he that folowethe me is my seruaunte) that he was my seruaunte, before he folowed me: I muste therefore in this speache (he that couenaunteth to serue me, is my seruaunte) saye also, that he was my seruaunte, before he couenaunted with me. Nowe bycause in the speache of scrypture, whiche is. Eche man ỹ beleueth Jesus to be christ, is borne of god, there is ioyned,

ned, of the kinde of causes, that is to saye (to beleue) with the effecte, whyche is, to be borne of god, I may not saye we be borne of god, or we beleue, but that we beleue, or we be borne of god. And this resembleth that englyshe speache, before declared. He that couenaũteth to serue me is my seruaunte, But if the scripture were thus, He that shalbe saued, is borne of god, the vnderstandynge muste needes be, that we be borne of god or we be saued. For this is like the other speache in englysshe, (he that foloweth me is my seruaunt) whiche implieth that he was my seruaunt or he folowed me, whiche diuerse consideration arriseth vppon the diuersitie of placynge theffecte before the cause, or the cause before the effecte. And he that dothe not marke this maye easelye saye, an horsemyll, for a mylhorse, and in

effect
cause.

horsmyll.

the

the mystakynge of the sence of the scryptures, all heresyes be grounded, & they that be in that darknes, subuerted in theyr iudgement can not abyde the lyghte of the truthe, and meanes to dyscerne it, but be learned to abhorre, that shoulde cleare the matter, and call their darkenes, lyght, and the verye lyght, darkenes. But (good reader) consydre agayne and againe, what Ioye gathereth of the scrypture, howe vntruelye he gathereth it, and by what sleyght he conueieth it, into the heades of the ignorannte, that take hym for a greate mayster. He sayeth, we be borne of god, and so called to receyue beleefe, where in deede we be called to receiue beleefe, wherwith, but not with it alone, but with it as foundacion to be borne of god, For he that is borne of god, we shall not saye, he is called to re-

ceyue faith, but in his byrthe of god, hath receyued it all readye, wythoute whyche, he is not borne of God. For fide purificat deus corda', as saynte Paule saith, and yet you wolde teache, that mens hartes were purified by byrth in god or they receyued faith. For if a mã, be borne of god, olde Adam, is cast away, ỹ wright of synne is vnladen, mans state is recreate and renued. Et quod natum est ex spiritu, spiritus est, and yet by you man is brought to this state, or he knoweth god, for hitherto he is but called to receiue faith, by your teachinge, whereby he commeth to lyght of knowledge, if we will giue credit vnto you, who declare your self herein, a maister of errour, pernicyously to seduce the people, from the true teaching of the catholique church vsynge the scriptures, as boyes

Boyes.

do in

do in grammer scoole: Quid est latinum propter, for their excuse, and then iangle after in englysh, as longe as they lyste. Ye crye scripture, scripture, and in deade speake nothinge but the idole of your owne imaginacion. And bycause you haue so peruerslye and vntruly recited the sense of the scripture. Jo. i. and. i. Jo. v. as I haue declared, & yet ye make that vntruthe for a pryncypall parte of youre matter to declare youre iustyficatyon, and incontinentlye after a truth, chop in a lye: I wyll not passe it ouer, but here make a staye, & desire the reader, to marke that here ye go oute of the highe waye of the truth, and therfore, in that ỹ foloweth, breake vp hedges and leape ouer diches, trauaillyng, in a roughe and an vnleuel ed matter, for want of the playnnes and smothenes of the truth. Yow

stan-

standeth it I pray you together, ỹ a man is borne of ḡod, to be called to faythe, and yet hathe forgyuenes of synne imputed vnto hym, for only faythes sake: seing the byrth of god implyeth forgiuenes of synne, which byrth, ys saye is wrought before faith receyued: Note this (reader) I pray the, and also this that he saith, sinnes be not imputed, for onelye faithes sake, Are ye come to this nowe, to encourage your beleuers, that only faith, hath worthynes, for the owne sake, to obteyne remission of synnes: It is an other matter to say, by beleke onlye, men obtayne remission of synne, as your secte sayeth, then to speake as you do, for onelye faithes sake, after whiche sorte, they neyther spake ne ment, that put meritum de congruo, et de condigno, whiche ye wyll iest at although ye vnder-

gno

stand

ſtande it not, and ſo muche the ſo-
ner, bycauſe ye knowe not what
it meaneth. Chryſt (by you) deuy-
deth his glorye in remyſſyon of
ſynne, with beleuers, ſo as beleke
for the owne ſake, ſhall obteine re-
myſſion of ſynne, but worckers be
abiected, ne charitie ſhal chalenge
any ſuche prerogatiue. What ſo
euer ye lyke to ſay, there is nether
faithe ne workes, hathe anye ſuch
reſpecte of only ſake, as ye ſpeake
it, but onely chriſte, for whoſe one-
lye ſake, our faith, our charitie, be-
ynge gyuen vnto vs of god, be ac-
cepted and rewarded, by the good-
nes of god. And ſo heare I note
that lyke a ſhyppe without anker
holde or rother, ye wander as the
variable wynde tolleth you, and
ſo make pawes in and oute, with-
oute anye ryghte courſe, which no
man can kepe beinge ſwarued frō
the truthe. Nowe this I wolde

knowe

knowe of you, where is your scrip
ture to proue that faith certifieth
eche man of his election, and so
declareth and openeth vnto hym,
the boke of predestinacion that
eche man by faith myghte saye,
In capite libri scriptum est de me,
The knoweledge of scripture as-
sureth and certifieth eche man,
ỹ couetous mẽ glottons, fornica-
tours, and suche as fall from that
truth they haue receyued, shalbe
damned. And who is assertеyned
of his fraple nature, ỹ he shall per
seuer in the truth receyued? Faith
assureth that god wil not faile, yt
we faple not from hym, but where
fynde you oure frapltye assured?
But contrarye wyse continuall
admonysshmentes, To bydde vs
watche, bycause we can not tell
when the theefe cõmeth. To worke
whiles it is daye, bycause of the
sodennes of the night. To beware
of

of the deuyll, that goeth aboute lyke a lyon, rozing, sekyng whom to deuoure. To laboure by good wozkes to make sure our vocation, which were spoken al in vaine, yf we were assured by faith. God sheweth muche to his familiars, suche as haue by his singler plenteous giftes, and their hole endeuour, of their hart and mind, with a feruent desire, to be continually with chzist, hauynge their conuersacion, in heauen, and not vpon the earth, to suche god hath reueled as hath pleased hym, where vpon they haue of thē selfe (taught by the holly goost) spoken, as by speciall reuelatiō hath ben shewed them of their assuraunce, as sayne Paule sayde, Certus sum, and certaine other martires. But lette vs be contente with goddes generall reuelation in scripture, and beynge expedient foz vs, by feare of

Speciall reuelation b out of gene rall doctrin and as Gre gozy Nazian zene sayeth, spetialties in certayne, b no rule of th churche.

of fallynge to encreace our study; to exercise goddes giftes, applye oure selfe to do as is ordered, and commaunded withoute curiositie to searche that assuraũce ye speake of, whiche is frutefullye hydden from vs, In whiche matter the Germaines fyrst authors of the dreame of suche assuraunce and moost certayne certaynte by faith haue in their agreement at the diet of Ratisbone yelded in that fondnes, and graũt that godly men beynge in fayth be troubled with the doubt of their astate. But let vs se what ye say further, in the processe of iustification.

Ioye. Thus we electe, called and renated of the spirite, knowe the father in christ & we knowe christ by the father whiche knoweledge and faith draweth vs to loue god and to kepe his precepts gladlye. Thus to knowe the father in christ and christ in him is lyfe eternall. Oute of this plentuous knoweledge iustifi-

enge

enge vs as frale fayth springeth repen-
taunce, for here the synner prayeth god
to conuerte hym sayenge with Jeremy,
Lorde conuert me and I shal be conuer-
ted, for thou Lorde arte my god, where-
fore as sone as thou shalte conuerte me
I shall repente me and anone as thou
makest me to knowe my synnes I shall
smyte my hand vpō my hyppe. Now tel
vs Wynchester, who is the author of
repentaunce? or is repentaunce before
faith iustifienge or no? There is no man
haupnge this knoweledge and faith in
God thorowe christ but he wyll anon
with the publicane fall downe smyting
his hande vpon his breste sayeng, Lord
haue mercye vpon me a synner. In this
knowledge we set our synnes buried in
christes woundes, and no more in the
stonye tables for anger caste of that
most mylde Moses agenste the grounde
altobroken. We fele them by our fayth
forgeuē in christes death and our selues
iustified by his resurrection, our hertes
set at peace and reste with god in christ
deade for our synnes and risen agayne
for oure iustificacion. Which mercyable
goodnes who so beholdeth in christ cru-
cified, he can not but of loue vnto god
in christe lament and be heuye in herte
that euer he shulde committe suche gre-
vous synnes, whiche coulde not be for-

geuen without the blodshedinge of that mooste innocent and immaculate lombe suffringe for his enemies, whiche loue as it is vnspeakable, so is it incompa-rable.

loye. A man (saith Paule) wyll skant dye wyllyngly wherin he must nedes and iu-stly dye, but perchaunce wyll put hym selfe in perel of death for his goodes to be saued, or the mother to saue her childe. &c. But god, he commendeth his loue towarde vs, in that when we were synners christ wolde dye for vs, muche more therefore nowe we beinge iustifi-ed in his bloude, shall be preserued by hym from wrath. What faithfull herte towched with this incomparable loue out of fayth & knowledge, is not hum-bled with feare and confession of his synnes to god, and is not heuye and re-pentaunte detesting his synnes, saieng: Shall I any more commyt that thinge whiche hath broughte this my so lo-uynge a sauyour to so shamefull and paynefull a passion. This is oure faith which cleaueth to the mooste certayne promyse of god, and not to Wynch. wa-uerynge vnstable condicion. This is our faith and substaunciall certitude the mooste ferme persuasion, without any wa-uerynge, of the merciable free forgeue-nes and gracyous absolucyon of oure

synnes

sinnes by the promyse of our father ce-
lestial in christes bloud: & hath her own
proper correlatiue the promyse of god
euer correspondent, and not Win. know
ledge of the fulfillynge of his condicio.
This is the forme of oure iustification
by fayth onely whiche attributeth all
glorye to god as dyd Abraham and his
chyldern̄e and as many as haue vnfay-
nedly receyued christes gospell. But let
Wyn. worke on styll his wycked wor-
kes vnto thattaynement of his phari-
saicall iustification before men vntyll
the are nowe bent vnto his rotis, he be
sodenly smiten downe of god. For Bal-
sur must be turned (as Jeremy sayth)
into Pauor, his arrogant vpclymyng &
extollynge of him selfe aboue god must
haue a shamefull soden fearfull fall.
These arrogant articles, maye be well
called the false articles of Winchesters
false faith, and not of christs faith. For
Christ confirmed his articles euermore
with the law and prophetes, but Win.
bringeth not one worde of god for him
to proue his. Wherfore let them be his
owne articles armed wyth his owne
proud auctoritie: For we may not beleue
hym thus exaltynge hym selfe aboue
Christe whiche euer alleged the scryp-
tures for his doctrine to be confyrmed,
we may not beleue my Lorde vicare ge-

nerall for his high lordely superstitious pharisaicall lookes. Wherefore if this Gardiner will seme to be learned, lette him aunswer now with goddes worde and not dispute with poore men in his fetters and prisons with his tumultuous threates, fyery fagottes, prisonyng and persecutyng the poore innocent membres of christ for weldoinge, purely, freely, & faithfullye preachinge goddes worde, castinge of his blodhoundes into euery citie and towne to hunt out the christen simple selye flocke of christ, as he of late made Wyllyam Castelyn Gouerner of the marchaunt aduenterers at Antwerpe cheiflye to hunt out such as purely and freely write and set forth bookes vnto the glory of god edifienge of christes churche, and to warne men of Wynch. false doctrine. For this Gouerner of other men, whiche couldc neuer wel gouerne hym selfe, is more mete to rowe in a galey, or to holde the plough, then to gouerne so worshipfe and honeste a company. But the lorde is a lyue and heareth of these Moabites pride and blode thirstinge, he seeth their secrete wiked counsels and heareth their bostinge proude crakes, their superciliycus arrogancy is well knowne vnto me sayth the Lorde: but yet for all their luciferine pride, promotyng and extolling them

them selues and one an other to serue their traitourouse turnes and mutuall mischeif, yet shall they neuer bringe a= bout their wicked enforcementes. For it is God that deposeth such myghtye mischeuouse from their seates and er= alteth the humble. It is the lorde that shatereth their wiked counsels & trap= peth them in theyr owne pride & blodye cogitacions. But let all christen kinges and Princes beware howe they geue their swerde into suche popishe prela= tes handes lest the innocent bloude be= required of god at their handes, to whome be praise for euer. Amen.

Truth it is, that he whiche knoweth nether the father nor christ shall neuer beleue Christ to be an hole perfyt and sufficient sauyour and forgeuer of syn= nes, but he shall wynde in this croked condicion of Myn. and deuyde his iu= stificacion part (if he geue not all) to workes, and part to god, as did the Je= wes and nowe the Turkes and suche like heithen miscreauntes whiche ne= uer knew god the father in, & by christ. yea they shall deuyse and imagyn in their own opinions (for true faith haue they none) such workes for goddes ho= nour as thē selues thinke to make most for a great kynges honour, as to be ac= companied with many men, fetched in

with many torches & candels at none daye lyghted to hym whiche is the very lyght it selfe. These blinde worshippers wyll make god an image thereby to worshipp hym, whiche idollatrye the seconde commaundement vtterlye forbyddeth. They wyll worshyp him with golde perle, precious stones, veluete clothe of golde. &c. They sence synge & rynge hym in with belles as they were wont to do the bishops. They pipe hym vp with orgaynes, & all the costly pleasaunt exterme rites and ceremonies (as sencinge processions) that can be deuysed for to please great men: they vse the same to worshyppe god withall, when Christ sayde God my father is a spirite and in spirite and truth wyl he be worshipped. yea these worldly wicked blind Bishops are so farre caste away & for their wickednes turned vp of god into their owne hertes lustes, and into a reprobate dampned mynde that they know not god fro man mortal. Oh good god what mynde may this be. Verelye Paule expresseth it and the cause whye god worthelye thus casteth them vp, sayenge. What so euer men oughte to know of god, the same hath god shewed them, as his almyghtye power & godheade; yea & that by the creacion & creatures of the worlde if they wolde diligently

gently and humblye loke vpon and expend them, so that they be without any excuse of anye ignoraunce. But when god had geuen Wynche. this knoweledge of hym, then yet he worshypped nor glorified hym not as god, but as he wolde worshyppe anye other worldlye prince with outwarde rites and ceremonies, neither doth he geue him thankes, but sheweth his owne vaine curiosite and curiouse vanite in his owne reasonynge and disputinge for goddes moost glorious honour, in so much that he hath nowe blindened his owne ignorant herte, and wherein he thought to haue done moost wisely for gods worshyp and glorye, there doth he mooste folyshlye and cruellye, shewynge hym selfe a very foole (as Paule saith) turnynge vp the worshyppe of god incorruptible through his owne imaginacions to worshyppe hym after his owne fonde deuises. And for this cause hath god thus cast him vp through his owne hertes lustes into al maner prodigious and beastlye fylthynes receiuinge into hym selfe the worthye rewarde of his owne erroure. And forbicause (sayeth Paule) he doth sette at naughte so presente knoweledge of god nowe opened vnto hym and to all other that wyll embrace christ and his word, therefore

 doth

doth God turne him vp into this dete-
stable opinion of his owne false iustifi-
cation & into so lothelye and abhomina
ble reprobate bloudye mynde, that in
prisoninge, persecuting, fagottyng, bur-
nynge, and slayeng the true professours
and preachers of goddes holy word, he
shall (as Christ sayth) seme to hym self
and suche lyke, to do god high worshyp
and by the fulfillynge of suche wyked
workes euen his owne condicion, to at-
tayne to his owne iustificacion before
the deuyll the prince of this world, his
antechristen Pope of Rome, Cardinals,
preistes. &c. whose vicare generall wor-
thely and iustly he yet playeth vp and
downe. And all this (saith Christ) shall
this vicare generall do to you because
he knoweth nether my father nor me.
This is that reprobate mynd into whi-
che this Bardener is nowe turned vp
of god whiche dampned mynde he de-
clareth sayenge. Woo be to them that
saye that thinge to be euyll which they
knowe to be good, and that to be good
which they know to be euyl. The lorde
preserue his chirche from suche a vi-
care generall. Christe kepe euery Dio-
cese from suche a Bysshop. The holye
Goste teache al christen Princes to be-
ware of suche a counseller.

So be it.

When

Vvinton

When ye haue iumbled vp the matter, with a meany of wordes (as it were) put in a sacke, truthes and vntruthes togyther: Nowe ye say that out of iustificacion, spryngeth repentaunce, For here the synner prayeth God to conuerte hym, sayenge with Jeremye. Lorde conuerte me, and I shall be conuerted, for thou lorde arte my god, and anone as thou shalt conuerte me, I shall smyte my hande vppon my hyppe. Hereuppon ye aske me who is thauthor of repentaunce? And ye aske me as though I had not playnelye sayd in that ye call my last article, that man may haue grace of god, to doo the workes of penaunce, whereby to atteyne iustificacion. The scrypture of Jeremie confirmeth that a synner is called to penaunce, and conuerted by goddes grace, but the variaunce betwene

you

you and me is, whether it be be-
fore iustificacyō or no: and to that
purpose, for your parte, ye bryng
in no scripture, but onely your by
talke, after ye haue named scrip-
ture, & occupied the symple mans
witte, with a straunge phrase of
the prophette. I shall stryke my
hande vppon my hyppe. And why-
les the vnlearned man thinketh
of that, he forgetteth the issue of
the mater, and calleth you a noble
clerke, beynge so full of scripture,
as ye could talke of it from morne
to nyghte, & nede were, and thyn-
keth I were suche one, as ye do
paynt me. But to the matter you
saye, saythe iustyfyenge bryngethe
forthe penaunce, and afore ye haue
tolde, that saythe iustyfyenge for the
owne sake, obteynethe remyssyon of
synne. So ye teache that after
remission of synne, springeth pe-
naūce, whiche your teachyng, the
hole

hole trade of the scripture, in the newe testamente impugneth and condemneth. For as saynte Johñ came before christe, so penaunce goeth before remission of synne, Saynte Paule sayeth. Iohannes baptizabat, baptismo penitentiæ, dicens in eum qui uenturus esset. And Chryste sayde. Iohannes baptizauit aqua, uos autem baptizabimini spiritu sancto. Saynte Peter taughte after this sorte, when suche as harde hym preache, were moued and asked what they shoulde do? Do penaunce (sayeth he) and be eche of you baptised in the name of Iesu Christe, to obteyne remyssyon of synne. When Chryste expounded the scriptures, in the myddes of his disciples, after his resurrectyon, he sayde it was behouefull, christe shuld suffer and rise frō death the thyrde daye, and to be preached in

Penaunce goeth before remyssion of synne.

his

his name, penaunce and remission of sinne for all people. S. Peter also preacheth thus, Do penaunce and turne, that your synnes maye be taken awaye. The prophet Ezechiell speaketh after this sorte, If a wycked man doth penaunce. And you applye penaunce onelye to them that be iustified. In all these places, no man hath ben so madde to saye that a synner, that is so blynded with sinne, as he can not see god, can of him selfe, turne as he shulde do, to god frutefully without the lyghte and grace of god. Who can wake out of sinne, without god call him and saith: Exurge qui dormis. Ryse vp that slepest, And onles god hath giuen him eares, to heare this voyce of god, sayenge: Surge & illuminare Ierusalem. Howe is any man beynge lame with sinne, able to take vp his couche and walke, onlesse

god

god sayth. Tolle grabatum tuum. & ambula: Chriſte saide he came not to call men that boſted theyr iuſtice, but to call synners to penaunce. That god callethman, for chriſtes sake, who by his glorious passion, hath merited fully the reconciliacion of man, no man contendeth, and that god doth miniſtre ſpeciall grace, and helpe man to turne to god from synne, it is agreed on with you. Moreouer that mā can not knowe god, but by faith, all muſt agree, and that it is impoſſible, to pleaſe god without faith, and that who commeth to god, muſte haue faith. Hitherto we agree, but herein ye only differre from the fayth catholique, and catholyque teachynge, that ye wyll haue man iuſtified, with remiſſion of ſynne, ſtreight incontinently afore his faith be any thynge warmed, with ſuche

The poynte of variance in teachynge of penaunce

an

an vnderstandynge, as though remission of synne, shuld go before penaunce, contrarye to the ordre of true doctrine. And all this wranglyng on your behallfe is, bicause ye wolde not alowe, any good worke, before remission of synne. And ye are fayne to turne all the scripture vpsidowne, for the mayntenaunce of it. And when al is done it will not be. We be taught to pray for forgiuenes of our synnes, And by your doctrine, we be forgiue, or we begynne to praye, seynge without faith iustifienge (as ye saye) I can not worthely praye. I pray god, send you a better mynd, truely instructed with his doctrine, and grace to turne to him, from the vayne glory of the world, wherin ye reigne, & with the tyrannye of your tongue, persecute other mens name and faine, most cruelly, with a counterfet

counterfet forged sworde, of authorite, vnder pretense of gods worde, wherewith ye take vpon you, to be cōptrollers of ẏ worlde: Al suche armour of witte, lernyng and vnderstanding, as god hath gyuen you, to help, to maintayne the semely state of Christen religion, to thincreace of gods honour, loue, quiet and tranquillite, amonges vs: ye conuert all, to the confusion of it, & handle the matter so, as though god had nede of your lyes, as Job saith. Nunquid eget deus mēdatio, ut loquamini pro eo dolos? Fynde you anye example in the prophetes or the appostles, that they wolde sclaunder men wittynglye, for auauncement of their purpose? As for my selfe, I haue vsed your enemite so, as I haue greate good by it, I thanke almyghtye God, Ye haue ben to me, occasion of studye and dilygence,

gence, to spend such houres as I myght haue at libertie, to thincreace of knowlege, ẏ I might be ẏ abler, to maintayne such truthe, as I haue lerned, in gods scriptures, wherin percace I shulde elles haue ben moze negligent. And althoughe I haue facioned, my self outwardly, in the wozld, not to cõtente your eyes, but haue, shewed my self not dismated, with your controlementes, yet I confesse, I haue by your occasion, at some time called foz grace, to refrayne wozldly tentacions, Your cause, I iudge extremely nought, to thextinction of goddes honour and subuersion of the wozlde, and therfoze the moze ye mislyke me, and the wurse ye speake of me, the moze cause haue I to thanke god, to suffer so easely foz his sake, as your malyce and enuye, shuld engendze me an honest reputacion in

the

the world in honest mens hartes, to be noted aduersary to you. And as I lerne, in the scriptures, and suche holy men, as haue expounded them, whereby to iudge your enterprise abhominable: So the malicious rayling of you, that be the maisters, and the spitefull hatred without cause, of them that be your scolers, daily more and more confermeth vnto me, the detestable noughtynes of that ye intend. The falsehed ye teache, in the vnderstandynge of scriptures, corrupteth all other truthes, in you, and transformeth them into lyes. Your learning can not be of god, that preache so lyke the deuyll. How so euer ye diffame me of crueltie, I knowe it is not my faulte, and yet I am a synner, and haue many other faultes. I neuer enterprised, to defende the truth, but in my place of ordre, where the

kynges mooſt excellent maieſtie hath placed me, farre aboue my deſerte and expectation. You triumphe out of your place, & make your ſelf, high iudge of ỹ realme, whereunto god hathe not called you. Can ye fynd in your hart, to do ſo much iniury to ỹ kingesmaieſty as to thinke, the ſtate of this realme, to be directed, not by his high wiſdom, to whom god hath cõmytted it, but as I & ſuch other for our purpoſe (as ye note) wolde haue it gouerned? And if ye thinke therin otherwiſe then ye ſaye, (as for the mutual intelligence, in the fraternite, ye can not in your abſence, but knowe, howe publique thinges go) is this the charitable diuiſe in the brotherhed, to chooſe out me for a raylynge ſtocke, and in ieſtinge at your pleaſure of me, bryngе to the kynges maieſtees know-

knowledge, that ye wold he shuld here spoken of you? Suppose ye, the kinges maiestie, can not vnderstand, what ye meane by Winchester? when ye attribute all the fashion of the state of the realme, to Wynchester? call the actes that myslyke you Wynchesters? all statutes Woynchesters? all iust punishmentes (howe so euer ye cal them) winchesters? and charge al vpon Woynchester, that in so doynge ye name Winchester, not for Wynchester, but vse the name of wyn. in stede of that ye dare not name and speake oute. Ye abuse herein to muche, the kynges maiesties mooste excellent giftes, & I am ashamed, that any part of his maiestees glorye, in defense of religion frō your corruption, shulde be deriued vnto me, by any meane who haue deserued no part of it. And so shall it appeare in thende,

howe soeuer ye sclaunder it, in the meane season. I wyll no further aunswer to your raylinges in the conclusion of your boke, but exhorte you, to call for grace, that ye maye turne, as Jeremie saith, and clappe your selfe on the hyppe, & remembre with repentaunce, how many mens consciences, ye haue perplexed, with your controuersie in religion, and labour as ye can, to reformewhat ye may. Ye haue scourged vs sharpely with youre owne torment in the meane seasō. If I delited in your punishmente (as ye wolde it were persuaded of me) I coulde not wysshe you a more miserable state then thus, to here you rore and crye oute lyke beastes, & by excesse of malyce, to speake ye wote not what, Poison & bodelye death be not esteemed of al men alyke, and ye haue bled them for a tyme, as false wytnes, to con-

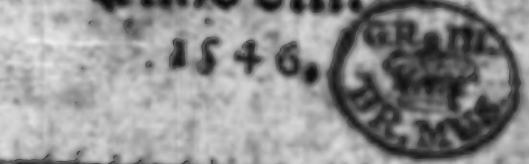
ferme

ferme youre falsehod for truthe, with sclaunder of the iuste mynysters therof. Nowe that hath for a whyle ceased and ye by lurkinge, be at libertie in talke, ye haue so disgorged your abhominacion, ȳ laye hydden in your breste, as no man lenger nede doubte what ye be. We coulde neuer get so muche by examinacion, as ye confesse in bookes and profesle. Ye shulde by iustice haue died, with opinion of symplycite, amongs some, & nowe ye lyue with a manifest declaracion what ye haue euer ment and intended. Ye sette your selfe in pryson of an encombred conscience, & dye dayly, yet liuing, in prosecutynge youre mischeuous enterpryse. But returne you vnto God, returne to youre soueraine lordes obeysaunce, returne to be a good christen man, and an englisshman. For what so euer our faultie wor-

kes haue ben, they nothing serue to the iustificacion of youre doc=trine. Let vs all prape together, for mercye, mercye, mercye, nowe moste necessarye vnto vs. The name and workes of god, haue ben so familiar in our talke, that the reuerent feare of his maiestie is almost extinct amonges many. Unhappy be we, in whose tyme learnynge shulde be ministred, to suche effectes. God graunte vs to knowe hym truely and accordyng to his wyll, so to worshyp and ho=noure him, in bodye and soule to=gither, as all contencions, deba=tes, malice and hatred, clearely ex=tirpate and pulled out, we maye lyue here lyke christen men, with christen men, and englyshe men, with englisch men, which of a good season, hath ben by dissention of opinions, somwhat letted and hin=dred, whereof those haue moste

ca use

cause to be sory, to whom any part of the faulte may be ascribed, And yet all must be sorye, for that is a-mysse, & eche man for his part, be-gyn to amende, & with the prayer of the churche, continually praye,

Deus qui errantibus, ut in uiam ueritatis possint redire, ueri-tatis tuę lumen ostendis, da cunctis qui profes-sione christiana censentur, illa respuere, quæ huic inimica sunt nomini, & quæ sunt apta sectari. Per chri-stum dominum nostrum. Amen.

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